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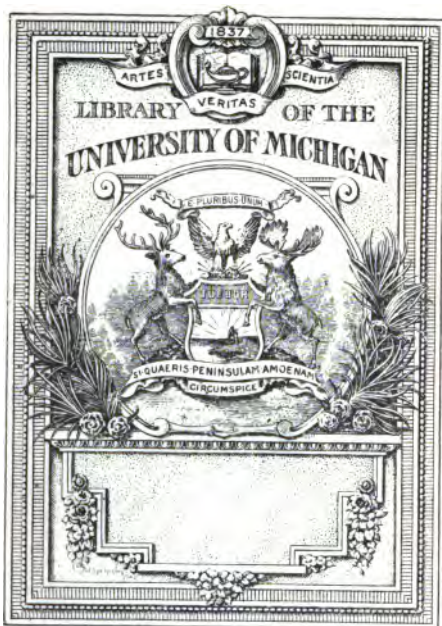
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ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

XENOPHON(S) MEMORABILIA

OF

SOCRATES,

WITH ENGLISH NOTES

BY

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BOWDOIN COLLEGE.**

ANDOVER:

PUBLISHED BY GOULD, NEWMAN & SAXTON.

NEW YORK:

CORNER OF FULTON AND NASSAU STS.

1839.

18-01

**Entered according to Act of Congress, in the year 1839, by
GOULD, NEWMAN & SAXTON,
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P R E F A C E.

THE Editor has endeavored to supply what he has for some time deemed a desideratum in our course of liberal study. As affording an introduction to the Greek Philosophy and Morals, no one of the Greek Classics is more valuable to the student than the *Memorabilia* of Xenophon; while at the same time, on account of the matchless simplicity and elegance of its style and the variety and spirit of its matter, no one is more attractive. It will be found particularly useful to students in Theology or to those who expect to become such, exhibiting, as it does, with so much clearness and fidelity, the sentiments and opinions of one whose life and character was a light shining in the midst of darkness, and also bringing under review the philosophy and morals of the most enlightened period of the pagan world.

In his part of the labor the Editor has availed himself without scruple of all the aids which he could command, and has endeavored to meet what he supposes to be the wants of students in general, being guided, particularly in his attempts to exhibit the ideas which prevailed on philosophical subjects in the age of Socrates, somewhat by his recollections of his own difficulties when he himself was a pupil.

As it regards the grammatical notes and comments he has sought to excite the pupil to observe and to inquire for himself, rather than to relieve him from the necessity of labor.

The Editor makes no pretensions in respect to the text. He has made the edition of Xenophon in the *Bibliotheca Classica* published by Weigelius at Leipsic in 1819 under the superintendence of G. H. Schaefer, Prof. of Philosophy in the

University of Leipsic, the basis of the present, comparing it diligently with the editions of Weiske, of Schneider published at Leipsic in 1829 under the editorial care of Bornemann, and the still more recent one of Dindorf, and admitting such alterations in the text of Schaefer as commended themselves to his judgment. Two or three passages not suitable to be read in college or school classes have been omitted. Living at a distance from the place of publication, he could not superintend in person the printing, but he has reposed great confidence in a press which has gained for itself a high reputation for taste and accuracy.

He will merely add in regard to his own share in the work, that he had proposed to add a dissertation on the character and merits of Socrates, which have been heretofore made a subject of much discussion, but circumstances, entirely beyond his control, have prevented, and he could not urge any further delay of the press, which has already been compelled to wait his convenience. The same cause may perhaps entitle him to some indulgence from those who may detect deficiencies even in what he has professed to perform.

Bowd. College, Sept. 1839.

* * The Editor regrets to find that in a few instances, in consequence of his own text not having been received from the press in time, comments founded on the reading of a different text were introduced during the revision of the notes. But they will not expose the pupil to serious inconvenience.

ΞΕΝΟΦΩΝΤΟΣ
ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ
ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

CAP. I.

Crimini primo Socrati publice objecto respondetur, ita, ut Socratem neque contemptorem patriorum Deorum neque novorum auctorem fuisse, doceatur.

Πολλάκις ἐθαύμασα, τίσι ποτέ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιος εἶη θανάτου τῇ πόλει· ἥ μὲν γὰρ γραφή κατ' αὐτοῦ τοιάδε τις ἦν· ΔΙΙΚΕΙ ΣΩΚΡΑΤΗΣ, ΟΤΣ ΜΕΝ Η ΠΟΛΙΣ ΝΟΜΙΖΕΙ ΘΕΟΤΣ, ΟΤ ΝΟΜΙΖΩΝ, ΕΤΕΡΑ ΔΕ ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ ΕΙΣΦΕΡΩΝ· ΔΙΙΚΕΙ ΔΕ ΚΑΙ ΤΟΤΣ ΝΕΟΤΣ ΔΙΑΦΘΕΙΡΩΝ.

(2) Πρῶτον μὲν οὖν, ὥς οὐκ ἐνόμιζεν οὓς ἡ πόλις νομίζει θεοὺς, ποίῳ ποτ' ἐχρήσαντο τεκμηρίῳ; θύων τε γὰρ φανεροὺς ἦν πολλάκις μὲν οἴκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν· καὶ μαντικῇ χρώμενος οὐκ ἀφανὴς ἦν· διετεθροῦλλητο γὰρ, ὥς φαίη Σωκράτης, τὸ δαιμόνιον ἑαυτῷ σημαίνειν· ὅθεν δὴ καὶ μάλιστα μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καὶνὰ δαιμόνια εἰσφέρειν. (3) Ὁ δὲ οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι μαντικὴν νο-

μίζοντες οἰωνοῖς τε χρώνται καὶ φήμαις καὶ συμβό-
λοις καὶ θυσίαις· οὗτοί τε γὰρ ὑπολαμβάνουσιν,
οὐ τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ
· συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς
διὰ τούτων αὐτὰ σημαίνειν, καὶ κείνος οὕτως ἐνόμι-
ζεν. (4) Ἀλλ' οἱ μὲν πλείστοι φασὶν ὑπὸ τε τῶν
ὄρνιθων καὶ τῶν ἀπαντῶντων ἀποτρέπεσθαι τε καὶ
προτρέπεσθαι· Σωκράτης δὲ ὥσπερ ἐγίγνωσκεν, οὕ-
τως ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη σημαίνειν· καὶ
πολλοῖς τῶν ξυνόντων προηγόρευε τὰ μὲν ποιεῖν, τὰ
δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος· καὶ
τοῖς μὲν πειθόμενοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πει-
θόμενοις μετέμελε. (5) Καίτοι τίς οὐκ ἂν ὁμολο-
γήσειεν, αὐτὸν βούλεσθαι μὴτ' ἡλίθιον μὴτ' ἀλα-
ζόνα φαίνεσθαι τοῖς συνοῦσιν; ἐδόκει δ' ἂν ἀμφο-
τερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα
κᾶτα ψευδόμενος ἐφάνετο· δῆλον οὖν, ὅτι οὐκ ἂν
προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν· ταῦτα δὲ
τίς ἂν ἄλλω πιστεύσειεν ἢ θεῷ; πιστεύων δὲ θεοῖς,
πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν; (6) Ἀλλὰ μὴν ἐποίει
καὶ τάδε πρὸς τοὺς ἐπιτηδείους· τὰ μὲν γὰρ ἀναγ-
καῖα συνεβούλευε καὶ πράττειν, ὡς ἐνόμιζεν ἄριστ'
ἂν πραχθῆναι· περὶ δὲ τῶν ἀδήλων ὅπως ἀποβή-
σοιτο, μαντευσομένους ἔπεμπεν, εἰ ποιητέα· (7) καὶ
τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκῆσειν
μαντικῆς ἔφη προσδεῖσθαι· τεκτονικὸν μὲν γὰρ ἢ
χαλκευτικὸν ἢ γεωργικὸν ἢ ἀνθρώπων ἀρχικὸν ἢ τῶν
τοιούτων ἔργων ἐξεταστικὸν ἢ λογιστικὸν ἢ οἰκονομι-

κὸν ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμη αἰρετέα ἐνόμιζεν εἶναι· (8) τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις· οὔτε γὰρ τῷ καλῶς ἀγρὸν φυτευσασμένῳ δῆλον, ὅστις καρπύεται· οὔτε τῷ καλῶς οἰκίαν οἰκοδομησασμένῳ δῆλον, ὅστις οἰκῇσιν· οὔτε τῷ στρατηγικῷ δῆλον, εἰ συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλὴν γήμαντι, ἵν' εὐφραίνεται, δῆλον, εἰ διὰ ταύτην ἀνιάσεται· οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ διὰ τούτους στερήσεται τῆς πόλεως. (9) Τοὺς δὲ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαιμονῶν ἔφη· δαιμονῶν δὲ καὶ τοὺςμαντευομένους, ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθούσι διακρίνειν· οἷον, εἴ τις ἐπερωτῇ, πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον· ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν κρεῖττον λαβεῖν ἢ μὴ ἐπιστάμενον· ἢ ἃ ἐξεστὶν ἀριθμήσαντας ἢ μειρῆσαντας ἢ στήσαντας εἰδέναι, τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιστα ποιεῖν ἡγεῖτο· ἔφη δὲ δεῖν, ἃ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ, μανθάνειν· ἃ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστὶ, πειρᾶσθαι διὰμαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ, οἷς ἂν ὥσιν ἴλεψ, σημαίνειν.

(10) Ἀλλὰ μὴν ἐκεῖνός γε αἰεὶ μὲν ἦν ἐν τῷ φανερώ· πρῶτ' τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦει, καὶ πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν, καὶ τὸ λοιπὸν αἰεὶ τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοι συνέσεσθαι· καὶ ἔλεγε μὲν ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. (11) Οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν· οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως, ἥπερ τῶν ἄλλων οἱ πλείστοι, διελέγεται σκοπῶν, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔχει, καὶ τίσιν ἀνάγκαις ἕκαστα γίνεται τῶν οὐρανίων· ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μαθαίνοντας ἀπέδεικνυε. (12) Καὶ πρῶτον μὲν αὐτῶν ἐσκόπει, πότερ' αὖ ποτε νομίσαντες ἱκανῶς ἤδη τὰνθρώπεια εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγοῦνται τὰ προσήκοντα πράττειν. (13) Ἐθαύμαζε δὲ, εἰ μὴ φανερόν αὐτοῖς ἐστίν, ὅτι ταῦτα οὐ δυνατόν ἐστιν ἀνθρώποις εὐρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις ὁμοίως διακεῖσθαι πρὸς ἀλλήλους. (14) Τῶν τε γὰρ μαινομένων τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι· καὶ τοῖς μὲν οὐδ' ἐν ὄλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ ποιεῖν ὅτιοῦν, τοῖς δὲ οὐδ' ἐξετητόν εἰς ἀνθρώπους εἶναι δοκεῖν· καὶ τοὺς μὲν οὐθ' ἱερὸν οὔτε βωμὸν οὔτε ἄλλο τῶν θείων οὐδὲν

τιμῶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ
 θηρία σέβεσθαι. Τῶν τε περὶ τῆς τῶν πάντων φύ-
 σεως μεριμνῶντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὄν
 εἶναι, τοῖς δὲ ἄπειρα τὸ πλῆθος· καὶ τοῖς μὲν ἀεὶ
 κινεῖσθαι πάντα, τοῖς δὲ οὐδὲν ἂν ποτε κινήθῃναι·
 καὶ τοῖς μὲν πάντα γίγνεσθαι τε καὶ ἀπόλλυσθαι,
 τοῖς δὲ οὐτ' ἂν γενέσθαι ποτέ οὐδὲν, οὔτε ἀπολεῖ-
 σθαι. (15) Ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε·
 ἄρ', ὥσπερ οἱ τὰνθρώπεια μανθάνοντες ἡγοῦνται
 τοῦθ', ὅτι ἂν μάθωσιν, ἑαυτοῖς τε καὶ τῶν ἄλλων
 ὅτι ἂν βούλωνται, ποιήσιν, οὕτω καὶ οἱ τὰ θεῖα
 ζητοῦντες νομίζουσιν, ἐπειδὴν γνῶσιν αἷς ἀνάγκαις
 ἕκαστα γίγνεται, ποιήσιν, ὅταν βούλωνται, καὶ ἀνέ-
 μους καὶ ὕδατα καὶ ὥρας καὶ ὅτου ἂν ἄλλου δέ-
 ωνται τῶν τοιούτων; ἢ τοιοῦτο μὲν οὐδὲν οὐδ' ἐλπί-
 ζουσιν, ἀρκεῖ δ' αὐτοῖς γνῶναι μόνον, ἢ τῶν τοιού-
 των ἕκαστα γίγνεται. (16) Περὶ μὲν οὖν τῶν
 ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν· αὐτοὺς δὲ
 περὶ τῶν ἀνθρωπεύων αἰεὶ διελέγετο σκοπῶν, τί εὐ-
 σεβές, τί ἀσεβές· τί καλὸν, τί αἰσχρόν· τί δίκαιον,
 τί ἄδικον· τί σωφροσύνη, τί μανία· τί ἀνδρία, τί
 δειλία· τί πόλις, τί πολιτικός· τί ἀρχὴ ἀνθρώπων,
 τί ἀρχικὸς ἀνθρώπων· καὶ περὶ τῶν ἄλλων, ἃ τοὺς
 μὲν εἰδότας ἡγεῖτο καλοὺς καὶ ἀγαθοὺς εἶναι, τοὺς
 δὲ ἀγνοοῦντας ἀνδραποδώδεις ἂν δικαίως κεκληθῆναι.

(17) Ὅσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίνω-
 σκεν, οὐδὲν θαυμαστὸν, ὑπὲρ τούτων περὶ αὐτοῦ

παραγνῶναι τοὺς δικαστάς · ὅσα δὲ πάντες ἤδεσαν, θαυμαστόν, εἰ μὴ τούτων ἐνεθυμήθησαν. (18) Βουλευσας γάρ ποτε, καὶ τὸν βουλευτικὸν ὄρκον ὁμόσας, ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλευέσεν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγούς μὲν ψήφῳ τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην ἀποκτείνει πάντας, οὐκ ἠθέλησεν ἐπιψηφίσαι, ὀργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων · ἀλλὰ περὶ πλείονος ἐποίησατο εὖορκεῖν, ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον, καὶ φυλάξασθαι τοὺς ἀπειλούντας. (19) Καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων, οὐχ ὅν τρόπον οἱ πολλοὶ νομίζουσιν· οὗτοι μὲν γὰρ οἶδονται, τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δὲ οὐκ εἰδέναι· Σωκράτης δ' ἡγείτο πάντα μὲν θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρεῖναι, καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

(20) Θαυμάζω οὖν, ὅπως ποτὲ ἐπελόμεσαν Ἀθηναῖοι, Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδὲν ποτε οὐτ' εἰπόντα οὔτε πράξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ θεῶν, οἷά τις ἂν καὶ λέγων καὶ πράττων εἴη τε καὶ νομίζοιτο εὖσεβέστατος.

CAP. II.

Crimini alteri occurritur et demonstratur, Socratem juventutem et discipulos non corrupisse.

Θαυμασιὸν δὲ φαίνεται μοι καὶ τὸ πεισθῆναι τε-
νας, ὡς Σωκράτης τοὺς νέους διέφθειρεν, ὅς πρὸς
τοῖς εἰρημένοις πρῶτον μὲν ἀφροδισίων καὶ γαστροῦς
πάντων ἀνθρώπων ἐγκρατέστατος ἦν· εἶτα πρὸς
χειμῶνα καὶ θέρος καὶ πάντας πόνους καρτερικώτα-
τος· ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος
οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν ῥαδίως
ἔχειν ἀρκούντα. (2) Πῶς οὖν, αὐτὸς ὢν τριούτος,
ἄλλους ἂν ἢ ἀσεβεῖς ἢ παρανόμους ἢ λίχνους ἢ
ἀφροδισίων ἀκρατεῖς ἢ πρὸς τὸ πονεῖν μαλακοὺς
ἐποίησεν; ἀλλ' ἔπαυσε μὲν τούτων πολλοὺς, ἀρετῆς
ποιήσας ἐπιθυμεῖν, καὶ ἐλπίδας παρασχὼν, ἂν ἐαν-
τῶν ἐπιμελῶνται, καλοὺς καὶ ἀγαθοὺς ἔσεσθαι.
(3) Καίτοι γε οὐδὲ πώποτε ὑπέσχετο διδάσκαλος
εἶναι τούτου· ἀλλὰ τῷ φανερόν ἐστιν τοιοῦτος ὢν,
ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ, μιμου-
μένους ἐκείνον τοιούσδε γενήσεσθαι. (4) Ἀλλὰ
μὴν καὶ τοῦ σώματος αὐτός τε οὐκ ἡμέλει, τοὺς τε
ἀμελοῦντας οὐκ ἐπὶ ἡγεῖ· τὸ μὲν οὖν ὑπερεσθίοντα
ὑπερπονεῖν ἀπεδοκίμαζε, τὸ δὲ, ὅσα γ' ἡδέως ἢ ψυ-
χῇ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν ἐδοκίμαζε· ταύ-
την γὰρ τὴν ἕξιν ὑγιεινὴν τε ἱκανῶς εἶναι, καὶ τὴν
τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. (5) Ἀλλ'
οὐ μὴν θρυπτικός γε οὐδὲ ἀλαζονικός ἦν, οὔτ' ἀμ-

πεχόνῃ οὐθ' ὑποδέσει οὔτε τῇ ἄλλῃ διαίτῃ· οὐ μὴν οὐδ' ἐρασιχρημάτων γε τοὺς συνόντας ἐποίει· τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν ἔπαυε, τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττειτο χρήματα. (6) Τούτου δ' ἀπεχόμενος ἐνόμιζεν ἐλευθερίας ἐπιμελεῖσθαι· τοὺς δὲ λαμβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι, διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν. (7) Ἐθαύμαζε δὲ, εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πρᾶττειτο, καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔξειν, φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο, μὴ ὁ γενόμενος καλὸς καγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι. (8) Σωκράτης δὲ ἐπηγγείλατο μὲν οὐδενὶ πώποτε τοιοῦτον οὐδέν· ἐπίστευε δὲ τῶν ξυνόντων αὐτῷ τοὺς ἀποδεξαμένους, ἅπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι. Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν. (9) Ἀλλὰ, νῆ Δία, ὁ κατήγορος ἔφη, ὑπερορᾶν ἐποίει τῶν καθεστώτων νόμων τοὺς συνόντας, λέγων ὡς μωρὸν εἶη τοὺς μὲν τῆς πόλεως ἀρχοντίας ἀπὸ κυάμου καθιστάναι, κυβερνήτῃ δὲ μηδὲνα ἐθέλειν χρῆσθαι κύαμευτῷ, μηδὲ τέκτονι, μηδ' αὐλητῇ, μηδ' ἐπ' ἄλλα τοιαῦτα, ἃ πολλῷ ἐλάττονας βλάβας ἀμαρτιανόμενα ποιεῖ τῶν περὶ τὴν πόλιν ἀμαρτιανομένων· τοὺς δὲ τοιούτους λόγους ἐπαίρειν ἔφη τοὺς νέους καταφρονεῖν τῆς καθεστῶσης πολιτείας,

καὶ ποιεῖν βιαίους. (10) Ἐγὼ δ' οἶμαι τοὺς φρό-
νησιν ἀσχοῦντας, καὶ νομίζοντας ἱκανοὺς εἶναι τὰ
συμφέροντα διδάσκειν τοὺς πολίτας, ἥκιστα γίγνεσθαι
βιαίους, εἰδότες ὅτι τῇ μὲν βίᾳ πρόσσειν ἔχθραι
καὶ κίνδυνοι, διὰ δὲ τοῦ πείθειν ἀκινδύνως τε καὶ
μετὰ φιλίας ταῦτα γίγνεται· οἱ μὲν γὰρ βιασθέντες
ὡς ἀφαίρεθέντες μισοῦσιν, οἱ δὲ πεισθέντες ὡς κε-
χαρισμένοι φιλοῦσιν. Οὐκ οὖν τῶν φρόνησιν ἀσχοῦν-
των τὸ βιάζεσθαι, ἀλλὰ τῶν ἰσχύϊν ἄνευ γνώμης
ἐχόντων τὰ τοιαῦτα πράττειν ἐσθλόν. (11) Ἀλλὰ
μὴν καὶ συμμάχων ὁ μὲν βιάζεσθαι τολμῶν δέοιτ'
ἂν οὐκ ὀλίγων, ὁ δὲ πείθειν δυνάμενος, οὐδενός·
καὶ γὰρ μόνος ἡγοῖτ' ἂν δύνασθαι πείθειν καὶ φο-
νεύειν δὲ τοῖς τοιούτοις ἥκιστα συμβαίνει· τίς γὰρ
ἀποκτεῖναί τινα βούλοιτ' ἂν μᾶλλον, ἢ ζῶντι πει-
θομένῳ χρῆσθαι;

(12) Ἀλλ', ἔφη γε ὁ κατήγορος, Σωκράτει ὁμι-
λητὰ γενομένῳ Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα
κακὰ τὴν πόλιν ἐποίησάτην. Κριτίας μὲν γὰρ τῶν
ἐν τῇ ὀλιγαρχίᾳ πάντων κλεπτίστατός τε καὶ βιαιό-
τατος ἐγένετο, Ἀλκιβιάδης δὲ αὐτῶν ἐν τῇ δημο-
κρατίᾳ πάντων ἀκρατέστατός τε καὶ ὑβριστότατος·
(13) Ἐγὼ δ', εἰ μὲν τι κακὸν ἐκείνῳ τὴν πόλιν
ἐποίησάτην, οὐκ ἀπολογήσομαι· τὴν δὲ πρὸς Σω-
κράτην συνουσίαν αὐτοῖν, ὡς ἐγένετο, διηγήσομαι.
(14) Ἐγενέσθην μὲν γὰρ δὴ τῶ ἄνδρῳ τοῦτω φύσει
φιλοτιμοτάτῳ πάντων Ἀθηναίων, βουλομένῳ τε

πάντα δι' ἑαυτῶν πράττεσθαι, καὶ πάντων ὀνομασ-
τοιτάτω γενέσθαι· ἤδεσαν δέ, Σωκράτην ἀπ' ἐλα-
χίστων μὲν χρημάτων ἀνταρχέστατα ζῶντα, τῶν
ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα, τοῖς δὲ δια-
λεγόμενοις αὐτῷ πᾶσι χρώμενον ἐν τοῖς λόγοις ὅπως
βούλοιτο. (15) Ταῦτα δὲ ὁρῶντε καὶ ὄντε, οἷω
προεῖρησθον, πότερόν τις αὐτῷ φῆ τοῦ βίου τοῦ Σω-
κράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεί-
νος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἣ νομίσαν-
τε, εἰ ὁμιλησαίτην ἐκείνῳ, γενέσθαι ἂν ἱκανωτάτω
λέγειν τε καὶ πράττειν; (16) Ἐγὼ μὲν γὰρ ἡγοῦ-
μαι, θεοῦ διδόντος αὐτοῖν ἣ ζῆν. ὅλον τὸν βίον,
ὥσπερ ζῶντα Σωκράτην ἐώρων, ἣ τεθνάναι, ἐλέσθαι
ἂν αὐτῷ μᾶλλον τεθνάναι. Δῆλω δ' ἐγενέσθην ἐξ
ᾧ ἐπραξάτην· ὡς γὰρ τάχιστα κρείττονε τῶν συγ-
γυνομένων ἡγησάσθην εἶναι, εὐθύς ἀποπηδήσαντε
Σωκράτους ἐπρατιέτην τὰ πολιτικά, ὥνπερ ἕνεκα
Σωκράτους ὠρεχθήτην.

(17) Ἴσως οὖν εἶποι τις ἂν πρὸς ταῦτα, ὅτι χρῆν
τὸν Σωκράτην μὴ πρότερον τὰ πολιτικὰ διδάσκειν
τοὺς συνόντας ἢ σωφρονεῖν. Ἐγὼ δὲ πρὸς τοῦτο
μὲν οὐκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὁρῶ
αὐτοὺς δεικνύντας τε τοῖς μαθηταῖς, ἢ περ αὐτοὶ
ποιοῦσιν ἃ διδάσκουσι, καὶ τῷ λόγῳ προσβιβάζον-
τας. (18) Οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς
ξυνοῦσιν ἑαυτὸν καλὸν καγαθὸν ὄντα, καὶ διαλεγό-
μενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρώ-

πίνων. Οἶδα δὲ καὶ κείνῳ σωφρονοῦντε, ἔστε Σωκράτει συνήστην, οὐ φοβουμένῳ, μὴ ζημιῶντο ἢ παύωντο ὑπὸ Σωκράτους, ἀλλ' οἰομένῳ τότε κρᾶτιστον εἶναι τοῦτο πράττειν.

(19) Ἴσως οὖν εἶποιεν ἂν πολλοὶ τῶν φασκόντων φιλοσοφεῖν, ὅτι οὐκ ἂν ποτε ὁ δίκαιος ἀδίκος γένοιτο, οὐδὲ ὁ σώφρων ὑβριστής, οὐδὲ ἄλλο οὐδέν, ὧν μάθης ἐστιν, ὁ μαθὼν ἀνεπιστήμων ἂν ποτε γένοιτο. Ἐγὼ δὲ περὶ τούτων οὐχ οὕτω γιγνώσκω· ὁρῶ γάρ, ὥσπερ τὰ τοῦ σώματος ἔργα τοὺς μὴ τὰ σώματα ἀσκούντας οὐ δυναμένους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τὴν ψυχὴν ἀσκούντας οὐ δυναμένους· οὔτε γάρ, ἃ δεῖ, πράττειν, οὔτε, ὧν δεῖ, ἀπέχεσθαι δύνανται. (20) Διὸ καὶ τοὺς υἱεῖς οἱ πατέρες, καὶ ὥσι σώφρονες ὅμως, ἀπὸ τῶν πονηρῶν ἀνθρώπων εἵργουσι, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἀσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν, κατάλυσιν. Μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὅ τε λέγων,

Ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλὰ διδάξει· ἦν δὲ κακοῖσι
 Συμμίσγης, ἀπολεῖς καὶ τὸν ἔοντα νόον,
 καὶ ὁ λέγων,

Αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακός, ἄλλοις δ' ἐσθλός,

(21) Καὶ γὰρ δὲ μαρτυρῶ τούτοις· ὁρῶ γάρ, ὥσπερ τῶν ἐν μέτρῳ πεποιημένων ἐπὼν τοὺς μὴ μελειων-
 τας ἐπιλανθανομένους, οὕτω καὶ τῶν διδασκαλικῶν
 λόγων τοῖς ἀμελοῦσι λήθην ἐγγιγνομένην. "Οἷαν

δὲ τῶν νουθεικῶν λόγων ἐπιλάθηται τις, ἐπιλέλγεται καὶ ὧν ἡ ψυχὴ πάσχουσα τῆς σωφροσύνης ἐπιθυμεῖ· τούτων δὲ ἐπιλαθόμενον οὐδὲν θαυμασιὸν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι. (22) Ὅρῳ δὲ καὶ τοὺς εἰς φιλοποσίαν προαχθέντας, καὶ τοὺς εἰς ἔρωτας ἐγκυλισθέντας, ἦτιον δυναμένους τῶν τε δεόντων ἐπιμελεῖσθαι, καὶ τῶν μὴ δεόντων ἀπέχεσθαι· πολλοὶ γὰρ καὶ χρημάτων δυνάμενοι φεῖδεσθαι, πρὶν ἔρᾱν, ἐρασθέντες οὐκ ἔτι δύνανται· καὶ τὰ χρήματα καταναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται. (23) Πῶς οὖν οὐκ ἐνδέχεται σωφρονήσαντα πρόσθεν, αὐτοῖς μὴ σωφρονεῖν, καὶ δίκαια δυνήθεντα πράττειν, αὐτοῖς ἀδυνατεῖν; Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἥκιστα δὲ σωφροσύνη· ἐν τῇ γὰρ αὐτῇ σώματι συμπεφυτευμέναι τῇ ψυχῇ αἱ ἡδοναὶ πείθουσιν αὐτὴν μὴ σωφρονεῖν, ἀλλὰ τὴν ταχίστην ἑαυταῖς τε καὶ τῇ σώματι χαρίζεσθαι.

(24) Καὶ Κριτίας δὴ καὶ Ἀλκιβιάδης, ἕως μὲν Σωκράτει συνήστην, ἐδυνάσθη, ἐκείνῳ χρωμένῳ συμμάχῳ, τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν· ἐκείνου δ' ἀπαλλαγέντε, Κριτίας μὲν φυγὼν εἰς Θετταλίαν, ἐκεῖ συνῆν ἀνθρώποις ἀνομίᾳ μᾶλλον ἢ δικαιοσύνῃ χρωμένοις· Ἀλκιβιάδης δ' αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος, διὰ δύναμιν δὲ τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις

ὑπὸ πολλῶν καὶ δυνατῶν κολακεύειν ἀνθρώπων
 διαθρυπιόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος, καὶ
 ῥαδίως πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων
 ἀθληταὶ ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσε-
 ως, οὕτω καὶ κεῖνος ἡμέλησεν αὐτοῦ. (25) Τοιούτων
 δὲ συμβάντων αὐτοῖν, καὶ ὠγκωμένῳ μὲν ἐπὶ γένει,
 ἐπηρμένῳ δ' ἐπὶ πλούτῳ, πεφουσημένῳ δ' ἐπὶ δυνάμει,
 διατεθρυμμένῳ δὲ ὑπὸ πολλῶν ἀνθρώπων, ἐπὶ δὲ
 πᾶσι τούτοις διεφθαρμένῳ, καὶ πολὺν χρόνον ἀπὸ
 Σωκράτους γεγονότι, τί θαυμαστόν, εἰ ὑπερήφανῳ
 ἐγενέσθην; (26) Εἴτα, εἰ μὲν τι ἐπλημμελησάτην,
 τούτου Σωκράτην ὁ κατήγορος αἰτιάται; ὅτι δὲ νέω
 ὄντε αὐτὸν ἡνίκα καὶ ἀγνωμονεστάτῳ καὶ ἀκρατεσ-
 τάτῳ εἰκὸς εἶναι, Σωκράτης παρέσχε σῶφρονε, οὐ-
 δενὸς ἐπαίνου δοκεῖ τῷ κατηγόρῳ ἄξιος εἶναι;
 (27) Οὐ μὲν τὰ γε ἄλλα οὕτω κρίνεται· τίς μὲν
 γὰρ ἀνλητὴς, τίς δὲ κιθαριστὴς, τίς δὲ ἄλλος διδάσ-
 καλος ἱκανοὺς ποιήσας τοὺς μαθητὰς, ἐὰν πρὸς ἄλ-
 λους ἐλθόντες χεῖρους φανῶσιν, αἰτίαν ἔχει τούτου;
 τίς δὲ πατήρ, ἐὰν ὁ παῖς αὐτοῦ συνδιατρίβων τῷ
 σώφρονι ἢ, ὕστερον δὲ ἄλλῳ τῷ συγγενόμενος πονη-
 ρὸς γένηται, τὸν πρόσθεν αἰτιάται; ἀλλ' οὐχ ὅσα
 ἂν παρὰ τῷ ὑσιτέρῳ χείρων φαίνεται, τοσούτῳ μᾶλ-
 λον ἐπαινεῖ τὸν πρότερον; ἀλλ' οἷ γε πατέρες αὐ-
 τοὶ ξυνόντες τοῖς υἱέσι, τῶν παιδῶν πλημμελούντων,
 οὐκ αἰτίαν ἔχουσιν, ἐὰν αὐτοὶ σωφρονῶσιν. (28) Οὐ-
 τῷ δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν· εἰ μὲν
 αὐτὸς ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς

εἶναι· εἰ δὲ αὐτὸς σωφρονῶν διατέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῇ κακίας αἰτίαν ἔχοι;

(29) Ἀλλ' εἰ καὶ μηδὲν αὐτὸς πονηρὸν ποιῶν ἐκείνους φαῦλα πράττοντας ὁρῶν ἐπὶναι, δικαίως ἂν ἐπειμᾶτο. Κριτίαν μὲν τοίνυν αἰσθανόμενος ἐρῶντα Εὐθυδήμου, καὶ πειρῶντα χρῆσθαι, καθάπερ οἱ πρὸς τὰ φροδίδια τῶν σωμάτων ἀπολαύοντες, ἀπέτρεπε, φάσκων ἀνελεύθερόν τε εἶναι καὶ οὐ πρόπον ἀνδρὶ καλῷ καγαθῷ, τὸν ἐρώμενον, ᾧ βούλεται πολλοῦ ἄξιος φαίνεσθαι, προσαιτεῖν, ὥσπερ τοὺς πτωχοὺς, ἱκετεύοντα, καὶ δεόμενον προσδοῦναι, καὶ ταῦτα μηδενὸς ἀγαθοῦ. (30) Τοῦ δὲ Κριτίου τοῖς τοιούτοις οὐχ ὑπακούοντος οὐδὲ ἀποτρεπομένου, λέγεται τὸν Σωκράτην, ἄλλων τε πολλῶν παρόντων καὶ τοῦ Εὐθυδήμου, εἰπεῖν, ὅτι οἱ ὑϊκόν τι δοκοῖη πάσχειν ὁ Κριτίας, ἐπιθυμῶν Εὐθυδήμῳ προσκνησθαι, ὥσπερ τὰ ὑϊδία τοῖς λίθοις. (31) Ἐξ ὧν δὴ καὶ ἐμίσει τὸν Σωκράτην ὁ Κριτίας, ὥστε καὶ, ὅτι τῶν Τριάκοντα ὧν νομοθέτης μετὰ Χαρικλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ, καὶ ἐν τοῖς νόμοις ἔγραψε, λόγων τέχνην μὴ διδάσκειν, ἐπηρεάζων ἐκεῖνον, καὶ οὐκ ἔχων ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπειμώμενον ἐπιφέρων αὐτῷ, καὶ διαβάλλων πρὸς τοὺς πολλοὺς· οὔτε γὰρ ἔγωγε αὐτὸς τοῦτο πῶποτε Σωκράτους ἤκουσα, οὔτ' ἄλλου φάσκοντος ἀκηκοέναι ἡσυχόμην. (32) Ἐδήλωσε δέ· ἐπεὶ γὰρ οἱ Τριάκοντα πολλοὺς

μὲν τῶν πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπέκτεινον,
 πολλοὺς δὲ προετρέποντο ἀδικεῖν, εἶπε που ὁ Σω-
 κράτης, ὅτι θαυμασιόν οἱ δοκοῦν εἶναι, εἴ τις, γενό-
 μενος βοῶν ἀγέλης νομεὺς καὶ τὰς βοῦς ἐλάττους
 τε καὶ χεῖρους ποιῶν, μὴ ὁμολογῶν κακὸς βουκόλος
 εἶναι· ἔτι δὲ θαυμασιότερον, εἴ τις, προστά-
 τής γενομένος πόλεως καὶ ποιῶν τοὺς πολίτας
 ἐλάττους καὶ χεῖρους, μὴ αἰσχύνοιτο, μηδ' οἶοιτο
 κακὸς εἶναι προστάτης τῆς πόλεως. (33) Ἀπαγ-
 γελθέντος δὲ αὐτοῖς τούτου, καλέσαντες ὁ τε Κριτίας
 καὶ ὁ Χαρικλῆς τὸν Σωκράτην, τὸν τε νόμον
 ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέ-
 γεσθαι. Ὁ δὲ Σωκράτης ἐπήρετο αὐτῷ, εἰ ἐξείη
 πυνθάνεσθαι, εἴ τι ἀγνοοῖτο τῶν προηγορευμένων.
 Τῷ δ' ἐφάτην. (34) Ἐγὼ τοίνυν, ἔφη, παρεσκεύα-
 σμαι μὲν πείθεσθαι τοῖς νόμοις· ὅπως δὲ μὴ δι'
 ἄγνοιαν λάθω τι παρανομήσας, τοῦτο βούλομαι σα-
 φῶς μαθεῖν παρ' ὑμῶν, πότερον τὴν τῶν λόγων
 τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες,
 ἢ σὺν τοῖς μὴ ὀρθῶς, ἀπέχεσθαι κελεύετε αὐτῆς.
 Εἰ μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτέον εἴη
 τοῦ ὀρθῶς λέγειν· εἰ δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον
 ὅτι πειρατέον ὀρθῶς λέγειν. (35) Καὶ ὁ Χαρικλῆς
 ὀργισθεὶς αὐτῷ, Ἐπειδὴ, ἔφη, ὦ Σώκρατες, ἀγνοεῖς,
 τάδε σοι εὐμαθέστερα ὄντα προαγορεύομεν, τοῖς
 νέοις ὅλως μὴ διαλέγεσθαι. Καὶ ὁ Σωκράτης, Ἰνα
 τοίνυν, ἔφη, μὴ ἀμφίβολον ἦ, ὥς ἄλλο τι ποιῶ ἢ τὰ
 προηγορευμένα, ὀρίσατέ μοι, μέχρι πόσων ἐτῶν δεῖ

νομίζειν νέους εἶναι τοὺς ἀνθρώπους. Καὶ ὁ Χαρι-
 κλῆς, "Ὅσου περ, εἶπε, χρόνου βουλευεῖν οὐκ ἔξεστιν,
 ὥς οὐπω φρονίμοις οὖσι· μηδὲ σὺ διαλέγου νεωτέ-
 ροις τριάκοντα ἐτῶν. (36) Μηδὲ, ἂν τι ὠνῶμαι,
 ἔφη, ἦν πωλῇ νεώτερος τριάκοντα ἐτῶν, ἔρωμαι
 ὁπόσου πωλεῖ; Ναὶ τὰ γε τοιαῦτα, ἔφη ὁ Χαρι-
 κλῆς· ἀλλὰ τοι οὐ γε, ὦ Σώκρατες, εἰώθας, εἰδὼς πῶς
 ἔχει, τὰ πλεῖστα ἐρωτᾷν· ταῦτα οὖν μὴ ἐρώτα.
 Μηδ' ἀποκρίνωμαι οὖν, ἔφη, ἂν τίς με ἐρωτᾷ νέος,
 ἐὰν εἰδῶ, οἷον, ποῦ οἰκεῖ Χαρικλῆς; ἢ, ποῦ ἐστι
 Κριτίας; (37) Ναὶ τὰ γε τοιαῦτα, ἔφη ὁ Χαρι-
 κλῆς. Ὁ δὲ Κριτίας, Ἀλλὰ τῶνδ' ἐτοί σε ἀπέχε-
 σθαι, ἔφη, δεήσει, ὦ Σώκρατες, τῶν σκυτέων καὶ
 τῶν τεκτόνων καὶ τῶν χαλκέων· καὶ γὰρ οἶμαι αὐ-
 τοὺς ἤδη κατατετριφθαι διαθρυλλομένους ὑπὸ σοῦ.
 Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῶν ἐπομένων τού-
 τοις, τοῦ τε δικαίου καὶ τοῦ ὀσίου καὶ τῶν ἄλλων
 τῶν τοιούτων; Ναὶ μὰ Δί', ἔφη ὁ Χαρικλῆς, καὶ
 τῶν βουκόλων γε· εἰ δὲ μὴ, φυλάττου, ὅπως μὴ
 καὶ σὺ ἐλάττους τὰς βοῦς ποιήσης. (38) Ἐνθα
 καὶ δῆλον ἐγένετο, ὅτι, ἀπαγγελθέντος αὐτοῖς τοῦ
 περὶ τῶν βοῶν λόγου, ὠργίζοντο τῷ Σωκράτει.
 Οἷα μὲν οὖν ἡ συνουσία ἐγεγόνει Κριτία πρὸς Σω-
 κράτην, καὶ ὥς εἶχον πρὸς ἀλλήλους, εἴρηται.
 (39) Φαίην δ' ἂν ἔγωγε, μηδενὶ μηδεμίαν εἶναι παί-
 δευσιν παρὰ τοῦ μὴ ἀρέσκοντος. Κριτίας δὲ καὶ
 Ἀλκιβιάδης οὐκ, ἀρέσκοντος αὐτοῖς Σωκράτους,
 ὠμιλεσάτην, ὃν χρόνον ὠμιλείτην αὐτῷ, ἀλλ' εὐθύς

ἐξ ἀρχῆς ὥρμηκότε προστάναι τῆς πόλεως· ἔτι γὰρ Σωκράτει ξυνόντες οὐκ ἄλλοις τιῶν μᾶλλον ἐπεχείρουν διαλέγεσθαι ἢ τοῖς μάλιστα πράττουνσι τὰ πολιτικά. (40) Λέγεται γὰρ, Ἀλκιβιάδην, πρὶν εἰκοσιν ἐτῶν εἶναι, Περικλεῖ ἐπιτροπὴν μὲν ὄντι ἑαυτοῦ, προστάτῃ δὲ τῆς πόλεως τοιαύδε διαλεχθῆναι περὶ νόμων. (41) Εἰπέ μοι, φάναι, ὦ Περικλείς, ἔχοις ἂν με διδάξαι, τί ἐστὶ νόμος; Πάντως δήπου, φάναι τὸν Περικλέα. Δίδαξον δὴ πρὸς τῶν θεῶν, φάναι τὸν Ἀλκιβιάδην· ὥς ἔγωγ' ἀκούων τινῶν ἐπαινουμένων, ὅτι νόμιμοι ἄνδρες εἰσὶν, οἷμαι μὴ ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαίνου τὸν μὴ εἰδότα, τί ἐστὶ νόμος. (42) Ἀλλ' οὐδέν τι χαλεποῦ πράγματος ἐπιθυμεῖς, ὦ Ἀλκιβιάδη, φάναι τὸν Περικλέα, βουλόμενος γινῶναι τί ἐστὶ νόμος· πάντες γὰρ οὗτοι νόμοι εἰσὶν, οὓς τὸ πλῆθος συνελθὼν καὶ δοκιμάσαν ἐγράψε, φράζον ἃ τε δεῖ ποιεῖν καὶ ἃ μὴ.—Πότερον δὲ τὰγαθὰ ἐνομίσαν δεῖν ποιεῖν, ἢ τὰ κακά; Τὰγαθὰ, νῆ Δία, φάναι, ὦ μειράκιον, τὰ δὲ κακά, οὐ. (43) Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ', ὥσπερ ὅπου ὀλιγαρχία ἐστίν, ὀλίγοι συνελθόντες γράψωσιν, ὃ τε χρὴ ποιεῖν, ταῦτα τί ἐστὶ; Πάντα, φάναι, ὅσα ἂν τὸ κρατοῦν τῆς πόλεως βουλευσάμενον ἃ χρὴ ποιεῖν γράψῃ, νόμος καλεῖται. Καὶ ἂν τύραννος οὖν κρατῶν τῆς πόλεως γράψῃ τοῖς πολίταις, ἃ χρὴ ποιεῖν, καὶ ταῦτα νόμος ἐστί; Καὶ ὅσα τύραννος ἄρχων, φάναι, γράφει, καὶ ταῦτα νόμος καλεῖται. (44) Βία δὲ, φάναι, καὶ ἀνομία τί ἐστίν, ὦ Περικλείς;

ἄρ' οὐχ ὅταν ὁ κρείττων τὸν ἥττω μὴ πείσας, ἀλλὰ
 βιασάμενος ἀναγκάσῃ ποιεῖν ὃ τι ἂν αὐτῷ δοκῇ;
 Ἔμοιγε δοκεῖ, φάναι τὸν Περικλέα. Καὶ ὅσα ἄρα
 τύραννος μὴ πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν
 γράφων, ἀνομία ἐστί; Δοκεῖ μοι, φάναι τὸν Περικ-
 κλέα· ἀνατίθεμαι γὰρ τὸ ὅσα τύραννος μὴ πείσας
 γράφει, νόμον εἶναι. (45) Ὅσα δὲ οἱ ὀλίγοι τοὺς
 πολλοὺς μὴ πείσαντες ἀλλὰ κρατοῦντες γράφουσι,
 πότερον βίαν φῶμεν, ἢ μὴ φῶμεν εἶναι; Πάντα
 μοι δοκεῖ, φάναι τὸν Περικλέα, ὅσα τις μὴ πείσας
 ἀναγκάζει τινὰ ποιεῖν, εἴτε γράφων εἴτε μὴ, βία
 μᾶλλον ἢ νόμος εἶναι. Καὶ ὅσα ἄρα τὸ πᾶν πλη-
 θος κρατοῦν τῶν τὰ χρήματα ἐχόντων γράφει μὴ
 πείσαν, βία μᾶλλον ἢ νόμος ἂν εἴη; (46) Μάλα
 τοι, φάναι τὸν Περικλέα, ὦ Ἀλκιβιάδῃ· καὶ ἡμεῖς
 τηλικοῦτοι ὄντες, δεινοὶ τὰ τοιαῦτα ἤμεν· τοιαῦτα
 γὰρ καὶ ἐμελετώμεν καὶ ἐσοφίζόμεθα, οἷά περ καὶ
 σὺ νῦν ἐμοὶ δοκεῖς μελετᾶν. Τὸν δὲ Ἀλκιβιάδην
 φάναι· Εἴθε σοι, ὦ Περικλείς, τότε συνεγενόμην,
 ὅτε δεινότητος σπανοῦ ταῦτα ἦσθα! (47) Ἐπεὶ
 τοίνυν τάχιστα τῶν πολιτευομένων ὑπέλαβον κρεί-
 ττονες εἶναι, Σωκράτει μὲν οὐκ ἔτι προσήεσαν· οὐ-
 τε γὰρ αὐτοῖς ἄλλως ἤρεσκεν· εἴτε προσέλθοιεν,
 ὑπὲρ ὧν ἡμάρτανον ἐλεγχόμενοι ἤχθοντο· τὰ δὲ
 τῆς πόλεως ἐπραττον, ὧν περ ἔνεκεν καὶ Σωκράτει
 προσήλθον. (48) Ἀλλὰ Κρίτων τε Σωκράτους ἢ
 ὁμιλητῆς, καὶ Χαιρεφῶν, καὶ Χαιρεκράτης, καὶ
 Ἐρμοκράτης, καὶ Σιμμία, καὶ Κέβης, καὶ Φαι-

δώνδης, καὶ ἄλλοι, οἳ ἐκείνῃ συνησαν, οὐχ ἵνα δη-
μηγορικοὶ ἢ δικανικοὶ γένοιντο, ἀλλ' ἵνα καλοὶ τε
καγαθοὶ γερόμενοι, καὶ οἴκῳ καὶ οἰκείαις καὶ οἰκέ-
οις καὶ φίλοις καὶ πόλει καὶ πολίταις δύναιντο καλῶς
χρησθαι· καὶ τούτων οὐδεὶς, οὔτε νεώτερος οὔτε
πρεσβύτερος ὢν, οὔτ' ἐποίησε κακὸν οὐδέν, οὔτ' αἰ-
τίαν ἔσχεν.

(49) Ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς
πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς
ξυνόντας αὐτῷ σοφωτέρους αὐτοὺς ποιεῖν τῶν πατέ-
ρων, φάσκων δέ, κατὰ νόμον ἐξεῖναι παρανοίας
ἐλόντι καὶ τὸν πατέρα δῆσαι, τεκμηρίῳ τούτῳ χρῶ-
μενος, ὡς τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νό-
μιμον εἶη δεδέσθαι. (50) Σωκράτης δὲ τὸν μὲν
ἀμαθίας ἔνεκα δεσμεύοντα δικαίως ἂν καὶ αὐτὸν
ᾔετο δεδέσθαι ὑπὸ τῶν ἐπισταμένων, ἃ μὴ αὐτοὺς
ἐπίσταται· καὶ τῶν τοιούτων ἔνεκα πολλάκις ἐσκό-
πει, τί διαφέρει μανίας ἀμαθία· καὶ τοὺς μὲν μα-
νομένους ᾔετο συμφερόντως ἂν δεδέσθαι καὶ αὐτοῖς
καὶ τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ δέοντα
δικαίως ἂν μανθάνειν παρὰ τῶν ἐπισταμένων.
(51) Ἀλλὰ Σωκράτης γε, ἔφη ὁ κατήγορος, οὐ
μόνον τοὺς πατέρας ἀλλὰ καὶ τοὺς ἄλλους συγγενεῖς
ἐποίει ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς αὐτῷ ξυνοῦσι, λέ-
γων, ὡς οὔτε τοὺς κάμνοντας οὔτε τοὺς δικαζομέ-
νους οἱ συγγενεῖς ὠφελοῦσιν, ἀλλὰ τοὺς μὲν οἱ ἰα-
τροὶ, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι. (52) Ἐφη
δὲ, καὶ περὶ τῶν φίλων αὐτὸν λέγειν, ὡς οὐδέν ὄφε-

λος εὖνους εἶναι, εὐὲ μὴ καὶ ὠφελεῖν δυνήσονται·
μόνους δὲ φάσκειν αὐτὸν ἀξίους εἶναι τιμῆς τοῦς
εἰδότας τὰ δέοντα, καὶ ἐρμηνεύσαι δυναμένους·
ἀναπεύθοντα οὖν τοῦς νέους αὐτὸν, ὡς αὐτοὺς εἶη
σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφούς,
οὕτω διατιθέναι τοῦς αὐτῷ ξυνόντας, ὥστε μηδαμοῦ
παρ' αὐτοῖς τοῦς ἄλλους εἶναι πρὸς ἑαυτόν. (53)
Ἐγὼ δὲ αὐτὸν οἶδα μὲν καὶ περὶ πατέρων τε καὶ
τῶν ἄλλων συγγενῶν καὶ περὶ φίλων ταῦτα λέγοντα·
καὶ πρὸς τούτοις γε δὴ, ὅτι τῆς ψυχῆς ἐξεληθούσης,
ἐν ἧ μόνῃ γίνεται φρόνησις, τὸ σῶμα τοῦ οἰκειοτά-
του ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζου-
σιν. (54) Ἐλεγε δὲ, ὅτι καὶ ζῶν ἕκαστος ἑαυτοῦ,
ὃ πάντων μάλιστα φιλεῖ, τοῦ σώματος ὃ τι ἂν
ἀχρεῖον ἢ καὶ ἀνωφελές, αὐτός τε ἀφαιρεῖ καὶ ἄλλῃ
παρέχει· αὐτοὶ τε γὰρ αὐτῶν ὄνυχάς τε καὶ τρίχας
καὶ τύλους ἀφαιροῦσι, καὶ τοῖς ἰατροῖς παρέχουσι
μετὰ πόνων τε καὶ ἀλγηδόνων καὶ ἀποτέμνειν καὶ
ἀποκάειν, καὶ τούτου χάριν οἶονται δεῖν αὐτοῖς καὶ
μισθὸν τίνειν· καὶ τὸ σῖαλον ἐκ τοῦ στόματος ἀπο-
πύουσι ὡς δύνανται προῖσιν, διότι ὠφελεῖ μὲν
οὐδὲν αὐτοὺς ἐνόν, βλάπτει δὲ πολὺ μᾶλλον. (55)
Ταῦτα οὖν ἔλεγεν, οὐ τὸν μὲν πατέρα ζῶντα κατο-
ρύττειν διδάσκων, ἑαυτὸν δὲ κατατέμνειν, ἀλλ' ἐπι-
δεικνύων, ὅτι τὸ ἄφρον ἄτιμόν ἐστι· καὶ παρεκάλει
ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφε-
λιμώτατον, ὅπως, ἐάν τε ὑπὸ πατρὸς ἐάν τε ὑπὸ
πατρὸς ἐάν τε ὑπὸ ἀδελφοῦ ἐάν τε ὑπ' ἄλλου τινὸς

βούληται τιμᾶσθαι, μὴ τῷ οἰκεῖος εἶναι πιστεύων ἀμελῇ, ἀλλὰ πειρᾶται, ὅφ' ὧν ἂν βούληται τιμᾶσθαι, τούτοις ὠφέλιμος εἶναι.

(56) Ἐφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων ποιητῶν ἐκλεγόμενον τὰ πονηρότατα, καὶ τούτοις μαρτυρίοις χρώμενον, διδάσκειν τοὺς ξυνόντας κακούργους τε εἶναι καὶ τυραννικούς· Ἡσιόδου μὲν τὸ,

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργεῖν δέ τ' ὄνειδος,
τοῦτο δὴ λέγειν αὐτὸν, ὡς ὁ ποιητὴς κελεύει μηδενὸς ἔργου μῆτε ἀδίκου μῆτε αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. (57) Σωκράτης δ' ἐπειδὴ ὁμολογήσαιο, τὸ μὲν ἐργάτην εἶναι ὠφέλιμόν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἄργον βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν, τὸ δὲ ἄργεῖν κακόν· τοὺς μὲν ἀγαθόν τι ποιῶντας ἐργάζεσθαι τε ἔφη, καὶ ἐργάτας εἶναι· τοὺς δὲ κυβεύοντας ἢ τι ἄλλο πονηρὸν καὶ ἐπιζήμιον ποιῶντας ἄργους ἀπεκάλει. Ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τὸ

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργεῖν δέ τ' ὄνειδος.

(58) Τὸ δὲ Ὀμήρου ἔφη ὁ κατήγορος πολλάκις αὐτὸν λέγειν, ὅτι Ὀδυσσεὺς

Ὅστινα μὲν βασιλῆα καὶ ἔσοχον ἄνδρα κιχέη,
Τόν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
Ἀκίμονι, οὗ σε ἔοικε κακὸν ὧς δειδίσσεσθαι,
Ἄλλ' αὐτός τε κάθησο, καὶ ἄλλους ἴδρνε λαούς.

Ὅν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοόωντά τ' ἱφαιύροι,
 Τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
 Δαιμόνι, ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,
 Οἱ σέο φέριτεροί εἰσι· σὺ δ' ἀπιόλεμος καὶ ἀναλκις,
 Οὔτε ποτ' ἐν πολέμῳ ἱναρίθμιος, οὔτ' ἐνὶ βουλῇ.

ταῦτα δὴ αὐτὸν ἐξηγεῖσθαι, ὡς ὁ ποιητὴς ἐπαινοῖ
 παῖεσθαι τοὺς δημότας καὶ πένητας. (59) Σωκρά-
 τῆς δ' οὐ ταῦτ' ἔλεγε (καὶ γὰρ ἑαυτὸν οὕτω γ' ἂν
 ᾤετο δεῖν παῖεσθαι,) ἀλλ' ἔφη, δεῖν τοὺς μήτε λόγῳ
 μήτε ἔργῳ ὠφελίμους ὄντας, καὶ μήτε στρατεύματι
 μήτε πόλει μήτε αὐτῷ τῷ δῆμῳ εἴ τι δέοι βοηθεῖν
 ἱκανοὺς, ἄλλως τ' ἐὰν πρὸς τούτῳ καὶ θρασεῖς ᾧσι,
 πάντα τρόπον κωλύεσθαι, καὶ πάνυ πλοῦσοι τυγχά-
 νωσιν ὄντες. (60) Ἀλλὰ Σωκράτης γε τὰναντία
 τούτων φανερὸς ἦν καὶ δημοτικὸς καὶ φιλόανθρωπος
 ὢν· ἐκεῖνος γὰρ πολλοὺς ἐπιθυμητάς καὶ ἀστοὺς
 καὶ ξένους λαβὼν, οὐδένα πώποτε μισθὸν τῆς συν-
 ουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόγως ἐπῆρκει τῶν
 ἑαυτοῦ· ὧν τινες μικρὰ μέρη παρ' ἐκείνου προῖκα
 λαβόντες πολλοῦ τοῖς ἄλλοις ἐπώλουν, καὶ οὐκ ἦσαν
 ὥσπερ ἐκεῖνος δημοτικοί· τοῖς γὰρ μὴ ἔχουσι χρή-
 ματα διδόναι οὐκ ἤθελον διαλέγεσθαι. (61) Ἀλ-
 λά Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους
 κόσμον τῇ πόλει παρεῖχε, πολλῷ μᾶλλον ἢ Αἰχας
 τῇ Λακεδαιμονίῳ, ὅς ὀνομαστὸς ἐπὶ τούτῳ γέγονε.
 Αἰχας μὲν γὰρ ταῖς γυμνοπαιδίαις τοὺς ἐπιδημοῦν-
 τας ἐν Λακεδαίμονι ξένους ἐδείκνυε· Σωκράτης
 δὲ διὰ παντὸς τοῦ βίου τὰ ἑαυτοῦ δαπανῶν τὰ μέ-

γιστα πάντας τοὺς βουλομένους ὠφέλει· βελτίους γὰρ ποιών τοὺς συγγιγνομένους ἀπέπεμπεν.

(62) Ἐμοὶ μὲν δὴ Σωκράτης, τοιοῦτος ὢν, ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου. Καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἂν τις τοῦθ' εὖροι. Κατὰ γὰρ τοὺς νόμους ἐάν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν ἢ βαλαντιωτομῶν ἢ τοιχωρῶν ἢ ἀνδραποδιζόμενος ἢ ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἡ ζημία· ὢν ἐκεῖνος πάντων ἀνθρώπων πλεῖστον ἀπέιχεν. (63) Ἀλλὰ μὴν τῇ πόλει γε οὔτε πολέμου κακῶς συμβάντος, οὔτε στάσεως, οὔτε προδοσίας, οὔτε ἄλλου κακοῦ οὐδενὸς πώποτε αἴτιος ἐγένετο. Οὐδὲ μὴν ἰδίᾳ γε οὐδένα πώποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν, οὔτε κακοῖς περιέβαλεν· ἀλλ' οὐδ' αἰτίαν τῶν εἰρημένων οὐδενὸς πώποι' ἔσχε. (64) Πῶς οὖν ἔνοχος ἂν εἴη τῇ γραφῇ; ὅς ἀντὶ μὲν τοῦ μὴ νομίζειν θεοὺς, ὥς ἐν τῇ γραφῇ ἐγγέγραπτο, φανερὸς ἦν θερακεύων τοὺς θεοὺς μάλιστα τῶν ἄλλων ἀνθρώπων· ἀντὶ δὲ τοῦ διαφθείρειν τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν ἡτῶτο, φανερὸς ἦν τῶν συνόντων τοὺς πονηραὺς ἐπιθυμίας ἔχοντας τούτων μὲν παύων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπεστάτης ἀρετῆς, ἣ πόλεις τε καὶ οἴκοι εὖ οἰκοῦσι, προτρέπων ἐπιθυμεῖν· ταῦτα δὲ πράττων πῶς οὐ μεγάλης ἄξιος ἦν τιμῆς τῇ πόλει;

CAP. III.

Dehinc docetur, Socratem et verbis et factis totaque vita talem fuisse, ut et ipse honeste viveret et alios ad honestatis studium excitaret: primum igitur precando, sacrificando, et deorum voluntate exploranda rectum fuisse deorum cultorem; deinde in cibo, potu, venereque temperantiae studuisse.

Ὡς δὲ δὴ καὶ ὠφελεῖν ἐδόκει μοι τοὺς ξυνόντας τὰ μὲν ἔργῳ δεικνύων ἑαυτὸν οἷος ἦν, τὰ δὲ καὶ δι-
αλεγόμενος, τοῦτων δὴ γράψω ὅποσα ἂν διαμνημο-
νέω. Τὰ μὲν τοίνυν πρὸς τοὺς θεοὺς φανεροὺς ἦν
καὶ ποιῶν καὶ λέγων, ἥπερ ἡ Πυθία ἀποκρίνεται
τοῖς ἐρωτῶσι, πῶς δεῖ ποιεῖν ἢ περὶ θυσίας ἢ περὶ
προγόνων θεραπείας ἢ περὶ ἄλλου τινὸς τῶν τοιού-
των· ἢ τε γὰρ Πυθία νόμφ πόλεως ἀναιρεῖ ποι-
οῦντας εὐσεβῶς ἂν ποιεῖν, Σωκράτης τε οὕτω καὶ
αὐτὸς ἐποίει καὶ τοῖς ἄλλοις παρήνει, τοὺς δὲ ἄλ-
λως πῶς ποιοῦντας περιέρχους καὶ ματαίους ἐνόμι-
ζεν εἶναι. (2) Καὶ εὐχετο δὲ πρὸς τοὺς θεοὺς
ἀπλῶς τὰ γὰρ διδόναι, ὡς τοὺς θεοὺς κάλλιστα
εἰδότες, ὅποια ἀγαθὰ ἐστι· τοὺς δὲ εὐχομένους
χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι τῶν τοι-
ούτων οὐδὲν διάφορον ἐνόμιζεν εὐχεσθαι, ἢ εἰ κυβεί-
αν ἢ μάχην ἢ ἄλλο τι εὐχοίντο τῶν φανερώς ἀδύλων
ὅπως ἀποβήσοιτο. (3) Θυσίας δὲ θύων μικρὰς
ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολ-
λῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων· σὺ-
τε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις

θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον · πολλάκις γὰρ ἂν αὐτοῖς τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κεχαρισμένα · οὐτ' ἂν τοῖς ἀνθρώποις ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢν κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν · ἀλλ' ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβεσιῶν τιμαῖς μάλιστα χαίρειν · ἐπαινέτης δ' ἦν καὶ τοῦ ἔπους τούτου ·

Κὰδ δύναμιν δ' ἔρδειν ἰὲρ ἄθανάτοισι θεοῖσι ·

καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιταν καλὴν ἔφη παραίνεσιν εἶναι τὴν Κὰδ δύναμιν ἔρδειν. (4) Εἰ δέ τι δόξειεν αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, ἦτιον ἂν ἐλείσθῃ παρὰ τὰ σημαίνονα ποιῆσαι, ἢ εἴ τις αὐτὸν ἐπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος · καὶ τῶν ἄλλων δὲ μωρίαν κατηγορεῖ, οἵτινες παρὰ τὰ ὑπὸ τῶν θεῶν σημαίνονα ποιοῦσί τι, φυλατιτόμενοι τὴν παρὰ τοῖς ἀνθρώποις ἀδοξίαν · αὐτοὺς δὲ πάντα τὰνθρώπινα ὑπερέωρα πρὸς τὴν παρὰ τῶν θεῶν ξυμβουλίαν.

(5) Διαιτή δὲ τὴν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα, ἢ χρώμενος ἂν τις, εἰ μὴ τι δαιμόνιον εἴη, θάρραλέως τε καὶ ἀσφαλῶς διάγοι, καὶ οὐκ ἂν ἀπορήσειε τοσαύτης δαπάνης · οὕτω γὰρ εὐτελὴς ἦν, ὥστ' οὐκ οἶδ' εἴ τις οὕτως ἂν ὀλίγα ἐργάζοιτο, ὥστε μὴ λαμβάνειν τὰ Σωκράτει ἀρκοῦντα · σίτω μὲν γὰρ τοσούτῳ ἐχρηῖτο, ὅσον ἡδέως ἦσθιε · καὶ ἐπὶ τοῦτον

οὕτω παρεσκευασμένος ἦει, ὥστε τὴν ἐπιθυμίαν τοῦ σίτου ὄψον αὐτῷ εἶναι· ποιὸν δὲ πᾶν ἡδὺ ἦν αὐτῷ, διὰ τὸ μὴ πίνειν, εἰ μὴ σαρκή. (6) Εἰ δὲ ποτε κληθεὶς ἐθελήσειεν ἐπὶ δεῖπνον ἐλθεῖν, ὃ τοῖς πλείστοις ἐργωδέστατόν ἐστιν ὥστε φυλάσσασθαι τὰ ὑπὲρ τὸν καιρὸν ἐμπέπλασθαι, τοῦτο ῥαδίως πάνυ ἐφυλάττετο· τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συνεβούλευε φυλάττεσθαι τὰ ἀναπεύθοντα μὴ πεινῶντας ἐσθίειν, μηδὲ διψῶντας πίνειν· καὶ γὰρ τὰ λυμαινόμενα γαστέρας καὶ κεφαλὰς καὶ ψυχὰς ταῦτ' ἔφη εἶναι. (7) Οἷεσθαι δ' ἔφη ἐπισκώπτων καὶ τὴν Κίρκην ὥς ποιεῖν, τοιούτοις πολλοῖς δειπνίζουσιν· τὸν δὲ Ὀδυσσεύα Ἑρμοῦ τε ὑποθημοσύνη, καὶ αὐτὸν ἐγκρατῇ ὄντα, καὶ ἀποσχόμενον τοῦ ὑπὲρ τὸν καιρὸν τῶν τοιούτων ἄπτεσθαι, διὰ ταῦτα οὐ γενέσθαι ὕν.

(8) Τοιαῦτα μὲν περὶ τούτων ἔπαιζεν ἄμα σπουδάζων· ἀφροδισίων δὲ, παρήγει τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι· οὐ γὰρ ἔφη ῥαδίον εἶναι τῶν τοιούτων ἀπτόμενον σωφρονεῖν. Ἀλλὰ καὶ Κριτόβουλόν ποτε τὸν Κρίτωνος πυθόμενος, ὅτι ἐφίλησε τὸν Ἀλκιβιάδου υἱὸν καλὸν ὄντα, παρόντος τοῦ Κριτοβούλου ἤρειτο Ξενοφῶντα· (9) Εἰπέ μοι, ἔφη, ὦ Ξενοφῶν, οὐ σὺ Κριτόβουλόν ἐνόμιζες εἶναι τῶν σωφρονικῶν ἀνθρώπων μᾶλλον ἢ τῶν θρασέων, καὶ τῶν προνοητικῶν μᾶλλον ἢ τῶν ἀνοήτων τε καὶ ῥαυοκινδύνων; Πάνυ μὲν οὖν, ἔφη ὁ Ξενοφῶν. Νῦν τοίνυν νόμιζε αὐτὸν θερμουργότατόν τε εἶναι καὶ λεωργό-

τατον· οὗτος κἂν εἰς μαχαίρας κυβιστήσῃ, κἂν εἰς πῦρ ἄλλοιτο. (10) Καὶ τί δὴ, ἔφη ὁ Ξενοφῶν, ἰδὼν ποιῶντα, ταῦτα κατέγνωκας αὐτοῦ; Οὐ γὰρ οὗτος, ἔφη, ἐτόλμησε τὸν Ἀλκιβιάδου υἱὸν φιλήσαι, ὄντα εὐπροσωπότατον καὶ ὠραιότατον; Ἀλλ' εἰ μέντοι, ἔφη ὁ Ξενοφῶν, τοιοῦτόν ἐστι τὸ φεροκινδύνου ἔργον, κἂν ἐγὼ δοκῶ μοι τὸν κίνδυνον τοῦτον ὑπομεῖναι. (11) Ὡς τλήμων, ἔφη ὁ Σωκράτης, καὶ τί ἂν οἶε παθεῖν καλὸν φιλήσας; Ἄρ' οὐκ ἂν αὐτίκα μάλα δοῦλος μὲν εἶναι ἀντ' ἐλευθέρου; πολλὰ δὲ δαπανᾶν εἰς βλαβεράς ἡδονάς; πολλὴν δὲ ἀσχολίαν ἔχειν τοῦ ἐπιμεληθῆναί τινος καλοῦ καγαθοῦ; σπουδάζειν δὲ ἀναγκασθῆναι ἐφ' οἷς οὐδ' ἂν μαινόμενος σπουδάσειεν; (12) Ὡς Ἡράκλεις, ἔφη ὁ Ξενοφῶν, ὡς δεσπότην τινὰ λέγεις δύναμιν τοῦ φιλήματος εἶναι! Καὶ τοῦτο, ἔφη ὁ Σωκράτης, θαυμάζεις; οὐκ οἶσθα, ἔφη, ὅτι τὰ φαλάγγια, οὐδ' ἡμωβολιαῖα τὸ μέγεθος ὄντα, προσαψάμενα μόνον τῇ σιόματι, ταῖς τε ὑδύναις ἐπιτρίβει τοὺς ἀνθρώπους, καὶ τοῦ φρονεῖν ἐξίστησι; Ναὶ μὰ Δί', ἔφη ὁ Ξενοφῶν· ἐνίησι γάρ τι τὰ φαλάγγια κατὰ τὸ δῆγμα. (13) Ὡς μωρὲ, ἔφη ὁ Σωκράτης, τοὺς δὲ καλοὺς οὐκ οἶε φιλοῦντας ἐνιέναι τι, ὃ τι σὺ σὺχ' ὀρᾷς; οὐκ οἶσθ' ὅτι τοῦτο τὸ θηρίον, ὃ καλοῦσι καλὸν καὶ ὠραῖον, τοσούτῳ δεινότερόν ἐστι τῶν φαλλαγγίων, ὅσῳ ἐκείνα μὲν ἀψάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον, ἐὰν δέ τις αὐτὸ θεᾷται, ἐνίησί τι καὶ πάνυ πρόσωθεν τοιοῦτον, ὥστε μαίνεσθαι ποιεῖν; ἴσως δὲ καὶ

οἱ ἔρωτες τοξόται διὰ τοῦτο καλοῦνται, ὅτι καὶ πρόσωθεν οἱ καλοὶ τιρώσκουσιν. Ἀλλὰ συμβουλεύω σοι, ὦ Ξενοφῶν, ὁπόταν ἴδῃς τινα καλόν, φεύγειν προτροπάδην· σοὶ δέ, ὦ Κριτόβουλε, συμβουλεύω ἀπειναυτίσαι· μόλις γὰρ ἂν ἴσως ἐν τοσούτῳ χρόνῳ τὸ δῆγμα ὑγιὲς γένοιο. (14) Οὕτω δὲ καὶ ἀφροδισίαζειν τοὺς μὴ ἀσφαλῶς ἔχοντας πρὸς ἀφροδίσια ἤξειτο χρῆναι πρὸς τοιαῦτα, οἷα, μὴ πάνυ μὲν δεομένου τοῦ σώματος, οὐκ ἂν προσδέξαιτο ἡ ψυχὴ, δεομένου δέ, οὐκ ἂν πράγματα παρέχοι. Αὐτὸς δὲ πρὸς ταῦτα φανερὸς ἦν οὕτω παρεσκευασμένος, ὥστε ῥᾶον ἀλέχεσθαι τῶν καλλίστων καὶ ὠραιωτάτων. (15) Περὶ μὲν δὲ βρώσεως καὶ πόσεως καὶ ἀφροδισίων οὕτω κατασκευασμένος ἦν, καὶ ἤξειτο οὐδὲν ἂν ἥτιον ἀρκούντως ἡδεσθαι τῶν πολλὰ ἐπὶ τούτοις πραγματευομένων, λυπεῖσθαι δὲ πολὺ ἔλαττον.

CAP. IV.

Deos esse atque hominibus consulere, demonstratur.

Εἰ δέ τινες Σωκράτην νομίζουσιν, ὥς ἔνιοι γράφοι τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γιγνέναι, προαγαγεῖν δὲ ἐπ' αὐτὴν οὐχ ἱκανόν· σκεψάμενοι, μὴ μόνον ἂ ἐκεῖνος κολασηγίου ἕνεκα τοὺς πάντ' οἰομένους εἰδέναι ἐρωτῶν ἤλεγχεν, ἀλλὰ

καὶ ἃ λέγων σὺνημέρευε τοῖς σμνδιατρίβουσι, δοκιμαζόντων, εἰ ἱκανὸς ἦν βελτίους ποιεῖν τοὺς συνόντας. (2) Λέξω δὲ πρῶτον, ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστόδημον τὸν Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν οὔτε θύοντα τοῖς θεοῖς, οὔτε μαντικῇ χρῶμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελῶντα· Εἶπέ μοι, ἔφη, ὦ Ἀριστόδημε, ἔστιν οὐσίνας ἀνθρώπων τεθαύμακας ἐπὶ σοφία; Ἐγὼ γ', ἔφη. Καὶ ὅς, Λέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶν. (3) Ἐπὶ μὲν τοῖνυν ἐπῶν ποιήσει Ὅμηρον ἐγώ γε μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανιππίδην, ἐπὶ δὲ τραγωδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριανιοπούῃ Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν. (4) Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά τε καὶ ἀκίνητα ἀξιοθαυμαστώτεροι εἶναι, ἢ οἱ ζῶα ἔμφρονά τε καὶ ἐνεργά; Πολὺ, νῆ Δία, οἱ ζῶα, εἴπερ γε μὴ τύχητινι, ἀλλὰ ὑπὸ γνώμης ταῦτα γεγένηται. Τῶν δὲ ἀτεκμάρτως ἐχόντων, οὗτου ἕνεκά ἐστι, καὶ τῶν φανερώς ἐπ' ὠφελείᾳ ὄντων, πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γεγόμενα γνώμης ἔργα εἶναι. (5) Οὐκοῦν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς, δι' ὧν αἰσθάνονται, ἕκαστα, ὀφθαλμοὺς μὲν, ὥσθ' ὄραῖν τὰ ὄρατα, ὠτα δέ, ὥστ' ἀκούειν τὰ ἀκουστά; ὁσμῶν γε μὴν, εἰ μὴ ῥῖνες προσετέθησαν, τί ἂν ἡμῖν ὄφελος ἦν; τίς δ' ἂν αἰσθήσῃς ἦν γλυκέων καὶ δριμέων καὶ πάντων ἰῶν διὰ στό-

ματος ἡδέων, εἰ μὴ γλῶττα τούτων γνώμων ἐνεργάσθῃ; (6) Πρὸς δὲ τούτοις, οὐ δοκεῖ σοι καὶ τόδε προνοίας ἔργῳ εἰκέναι, τὸ, ἐπεὶ ἀσθενὴς μὲν ἐστὶν ἡ ὄψις, βλεφάροις αὐτὴν θυρῶσαι, ἃ, ὅταν μὲν αὐτῇ χρῆσθαι τι δεῖ, ἀναπειτάννυται, ἐν δὲ τῇ ὕπνῳ συγκλείεται; ὥς δ' ἂν μηδὲ ἄνεμοι βλάπτωσιν, ἡθμὸν βλεφαρίδας ἐμφῦσαι· ὀφρῦσί τε ἀπογειῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὥς μηδ' ὁ ἐκ τῆς κεφαλῆς ἰδρὼς κακουργῇ· τὸ δὲ τὴν ἀκοὴν δέχεσθαι μὲν πάσας φωνὰς, ἐμπίπλασθαι δὲ μήποτε· καὶ τοὺς μὲν πρόσθεν ὀδόντας πᾶσι ζώοις οἴους τέμνειν εἶναι, τοὺς δὲ γομφίους οἴους παρὰ τούτων δεξαμένους λαίειν· καὶ τὸ σιόμα μὲν, δι' οὗ ὧν ἐπιθυμεῖ τὰ ζῶα εἰσπέμπεται, πλησίον ὀφθαλμῶν καὶ ῥινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερῇ, ἀποστρέφαι τοὺς τούτων ὀχετοὺς, καὶ ἀπενεγκεῖν, ἢ δυνατὸν προσωτάτω, ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερα τύχης ἢ γνώμης ἔργα ἐστίν; (7) Οὐ μὰ τὸν Δί', ἔφη, ἀλλ' οὕτως γε σκοπούμεν πάνυ ἔοικε ταῦτα σοφοῦ τινὸς δημιουργοῦ καὶ φιλοζώου τεχνήματι. Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφῦσαι δὲ ταῖς γεναμέναις ἔρωτα τοῦ ἐκτρέφειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου; Ἀμέλει καὶ ταῦτα ἔοικε μηχανήμασί τινος ζῶα εἶναι βουλευσαμένου. (8) Σὺ δὲ σαυτὸν φρόνιμόν τι δοκεῖς ἔχειν, ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἶε φρόνιμον εἶναι; καὶ ταῦτα, εἰδὼς ὅτι γῆς τε

μικρὸν μέρος ἐν τῇ σώματι πολλῆς οὐσης ἔχεις, καὶ
 ὑγροῦ βραχὺ πολλοῦ ὄντος, καὶ τῶν ἄλλων δῆπου
 μεγάλων ὄντων ἐκάστου μικρὸν μέρος λαβόντι τὸ
 σῶμα συνήρμωσται σοι· νοῦν δὲ ἄρα μόνον οὐδα-
 μοῦ ὄντα σε εὐτυχῶς πως δοκεῖς συναρπάσαι, καὶ
 τάδε τὰ ὑπερμεγέθη καὶ πλήθος ἄπειρα δι' ἀφρο-
 σύνην τινὰ οὕτως οἶεи εὐτάκτως ἔχειν; (9) *Μὰ Ἄ!*
 οὐ γὰρ ὁρῶ τοὺς κυρίους, ὥσπερ τῶν ἐνθάδε γιγνο-
 μένων τοὺς δημιουργούς. Οὐδὲ γὰρ τὴν ἑαυτοῦ σύ-
 γε ψυχὴν ὁρᾷς, ἣ τοῦ σώματος κυρία ἐστίν· ὥστε
 κατὰ γε τοῦτο ἔξεστί σοι λέγειν, ὅτι οὐδὲν γνώμη
 ἀλλὰ τύχη πάντα πράττεις. (10) *Καὶ ὁ Ἀριστό-*
δημος, Οὗτοι, ἔφη, ἐγὼ, ὦ Σώκρατες, ὑπερορῶ τὸ
 δαιμόνιον, ἀλλ' ἐκεῖνο μεγαλοπρεπέστερον ἡγοῦμαι,
 ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι. Οὐκοῦν,
 ἔφη, ὅσα μεγαλοπρεπέστερον ἀξιοῖ σε θεραπεύειν,
 τοσοῦτω μᾶλλον καὶ τιμητέον αὐτό. (11) *Εὐ ἴσθι,*
 ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντί-
 ζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. Ἐπει' οὐκ οἶεи
 φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν ζώων ἀνθρω-
 πον ὀρθὸν ἀνέστησαν· ἡ δὲ ὀρθότης καὶ προορᾷν
 πλεῖον ποιεῖ δύνασθαι, καὶ τὰ ὑπερθεῖν μᾶλλον θε-
 ᾶσθαι, καὶ ἥτιον κακοπαθεῖν· καὶ ὄψιν καὶ ἀκοὴν
 καὶ στόμα ἐνεποίησαν· ἔπειτα τοῖς μὲν ἄλλοις ἐρπετοῖς
 πόδας ἔδωκαν, οἱ τὸ πορεύεσθαι μόνον παρέχουσιν·
 ἀνθρώπῳ δὲ καὶ χεῖρας προσέθεσαν, αἱ τὰ πλεῖστα,
 οἷς εὐδαιμονέστεροι ἐκείνων ἐσμέν, ἐξεργάζονται.
 (12) *Καὶ μὴν καὶ γλωττιάν γε πάντων τῶν ζώων*

ἔχόντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἶαν,
 ἄλλοτε ἀλλαχῇ ψάνουσιν τοῦ σιόματος, ἀρθροῦν
 τε τὴν φωνήν, καὶ σημαίνειν πάντα ἀλλήλοις, ἃ
 βουλόμεθα; **** (13) Οὐ τοίνυν μόνον ἤρκασε τῷ
 θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ' (ὅπερ μέγι-
 στόν ἐστι,) καὶ τὴν ψυχὴν κρατίωτην τῷ ἀνθρώπῳ
 ἐνέφυσε· τίς γὰρ ἄλλου ζώου ψυχὴ πρῶτα μὲν
 θεῶν, τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων,
 ἤσθηται ὅτι εἰσί; τί δὲ φύλον ἄλλο ἢ οἱ ἄνθρωποι
 θεοὺς θεραπεύουσι; πόλα δὲ ψυχὴ τῆς ἀνθρωπίνης
 ἱκανωτέρα προφυλάττεσθαι ἢ λιμὸν ἢ δίψος ἢ ψύχη
 ἢ θάλη, ἢ νόσοις ἐπικουρῆσαι, ἢ ῥώμην ἀσκήσαι,
 ἢ πρὸς μάθησιν ἐκπονῆσαι, ἢ, ὅσα ἂν ἀκούσῃ ἢ ἰδῇ
 ἢ μάθῃ, ἱκανωτέρα ἐστὶ διαμεμνησθαι; (14) Οὐ
 γὰρ πάνυ σοὶ κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα
 ὥσπερ θεοὶ ἄνθρωποι βιοτιεύουσι, φύσει καὶ τῷ σώ-
 ματι καὶ τῇ ψυχῇ κρατιωτεύοντες; οὐτε γὰρ βοὸς
 ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἠδύνατ' ἂν
 πράττειν ἃ ἐβούλετο· οὐθ' ὅσα χειρὰς ἔχει, ἀφρο-
 να δ' ἐστὶ, πλέον οὐδὲν ἔχει· σὺ δὲ ἀμφοτέρων τῶν
 πλείστου ἀξίων τετυχηκὼς, οὐκ οἶει σοῦ θεοὺς ἐπι-
 μελεῖσθαι; ἀλλ', ὅταν τί ποιήσῃ, νομιεῖς αὐτοὺς
 σοῦ φροντίζειν; (15) "Ὅταν μὲν πέμπωσιν (ὥσπερ
 σὺ σοὶ φῆς πέμπειν αὐτοὺς,) συμβούλους, ὃ τι χρὴ
 ποιεῖν καὶ μὴ ποιεῖν. "Ὅταν δὲ Ἀθηναίοις, ἔφη,
 πυνθανομένοις τι διὰ μαντικῆς φράζωσιν, οὐ καὶ
 σοὶ δοκεῖς φράζειν αὐτούς; οὐδ', ὅταν τοῖς Ἕλλησι
 τέρατα πέμποντες προσημαίνωσιν, οὐδ', ὅταν πᾶσιν

ἀνθρώποις ; ἀλλὰ μόνον σέ ἐξαιροῦντες ἐν ἀμελείᾳ κατατίθενται ; (16) Οἶε δ' ἂν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφυῖσαι, ὥς ἱκανοὶ εἰσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν ; καὶ τοὺς ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέποτε ἂν αἰσθέσθαι ; οὐχ ὅρας, ὅτι τὰ πολυχρονιώτατα καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέστατά ἐστι, καὶ αἱ φρονιμώταται ἡλικίαι, θεῶν ἐπιμελεῖσται ; (17) Ὡ γὰρ ἐ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνὼν τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται. Οἶεσθαι οὖν χρὴ καὶ τὴν ἐν τῷ παντὶ φρόνησιν τὰ πάντα, ὅπως ἂν αὐτῇ ἡδὺ ἦ, οὕτω τίθεσθαι· καὶ μὴ, τὸ σὸν μὲν ὄμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὅρα· μηδὲ, τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα πάντων ἐπιμελεῖσθαι. (18) Ἦν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων, γινώσκεις τοὺς ἀντιθεραπεύειν ἐθέλοντας, καὶ χαριζόμενος τοὺς ἀτιχαριζόμενους, καὶ συμβουλευόμενος καταμανθάνεις τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνης θεραπεύων, εἴ τι σοὶ θελήσῃ περὶ τῶν ἀδήλων ἀνθρώποις συμβουλεύειν, γνώσῃ τὰ θεῖον, ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ' ἅμα πάντα ὅρα, καὶ πάντα ἀκούειν, καὶ πανταχοῦ παρεῖναι, καὶ ἅμα πάντων ἐπιμελεῖσθαι. (19) Ἐμοὶ μὲν οὖν ταῦτα

λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὅποτε ὑπὸ τῶν ἀνθρώπων ὀρῶντιο, ἀπέχεσθαι τῶν ἀνοσιῶν τε καὶ ἀδίκων καὶ αἰσχροῶν, ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ εἶεν, ἐπέλερ ἡγήσαντο μηδὲν ἂν ποιε, ὧν πράττειεν, θεοὺς διαλαθεῖν.

CAP. V.

Temperantia commendatur.

Εἰ δὲ δὴ καὶ ἐγκράτεια καλὸν τε καὶ ἀγαθὸν ἀνδρὶ κτῆμά ἐστιν, ἐπισκευώμεθα, εἴ τι προὔβιβαζε λέγων εἰς αὐτὴν τοιαύδε· Ὡς ἄνδρες, εἰ, πολέμου ἡμῖν γενομένου, βουλοίμεθα ἐλέσθαι ἄνδρα, ὑφ' οὗ μάλιστα ἂν αὐτοὶ μὲν σωζοίμεθα, τοὺς δὲ πολεμίους χειροίμεθα, ἅρ' ὅντιν ἂν αἰδοιτοίμεθα ἥτις γαστροῦς ἢ οἴνου ἢ ἀφροδισίων ἢ πόνου ἢ ὕπνου, τοῦτον ἂν αἰροίμεθα; καὶ πῶς ἂν οἰηθείημεν τὸν τοιοῦτον ἢ ἡμᾶς σῶσαι, ἢ τοὺς πολεμίους κρατῆσαι; (2) Εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γεγόμενοι βουλοίμεθα τῷ ἐπιτρέψαι ἢ παῖδας ἄρρενας παιδεῦσαι, ἢ θυγατέρας παρθένους διαφυλάξαι, ἢ χρήματα διασῶσαι, ἅρ' ἀξιόπιστον εἰς ταῦτα ἡγησάμεθ' ἂν τὸν ἀκρατῆ; δούλω δ' ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἢ βοσκήματα ἢ ταμειὰ ἢ ἔργων ἐπιστασίαν; διάκονον δὲ καὶ ἀγοραστὴν τοιοῦτον ἐθελήσαιμεν ἂν προῖκα λαβεῖν; (3) Ἀλλὰ μὴν εἴ γε μηδὲ δούλον ἀκρατῆ δεξαίμεθ' ἂν, πῶς οὐκ ἄξιον αὐτόν γε φυλάξασθαι τοι-

οὐτον γενέσθαι; καὶ γὰρ οὐχ, ὥσπερ οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν, οὕτως ὁ ἀκρατὴς τοῖς μὲν ἄλλοις βλαβερὸς, ἐαντὶ δ' ὠφέλιμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακοургότερος· εἴ γε κακοουργότατόν ἐστι, μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν ψυχὴν.

(4) Ἐν συνουσίᾳ δὲ τίς ἂν ἡσθεῖν τῷ τοιούτῳ, ὃν εἰδεῖν τῷ ὄψῳ τε καὶ τῷ οἴνῳ χαίροντα μᾶλλον ἢ τοῖς φίλοις, καὶ τὰς πόρνas ἀγαπῶντα μᾶλλον ἢ τοὺς εἰαίρους; ἄρα γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι; (5) Τίς γὰρ ἄνευ ταύτης ἢ μάθοι τι ἂν ἀγαθὸν ἢ μελετήσαιεν ἀξιολόγως; ἢ τίς οὐκ ἂν, ταῖς ἡδοναῖς δουλεύων, αἰσχρῶς διατεθεῖν καὶ τὸ σῶμα καὶ τὴν ψυχὴν; Ἐμοὶ μὲν δοκεῖ, νῆ τὴν Ἥραν, ἐλευθέρῳ μὲν ἀνδρὶ εὐκτιεόν εἶναι, μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ ταῖς τοιαύταις ἡδοναῖς, ἰκετεύειν τοὺς θεοὺς, δεσποτῶν ἀγαθῶν τυχεῖν· οὕτω γὰρ ἂν μόνως ὁ τοιοῦτος σωθεῖν.

(6) Τοιαῦτα δὲ λέγων, ἔτι ἐγκρατέστερον τοῖς ἔργοις ἢ τοῖς λόγοις ἑαυτὸν ἐπεδείκνυνεν· οὐ γὰρ μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρήματα λαμβάνοντα, δεσπότην ἑαυτοῦ καθιστάναι, καὶ δουλεύειν δουλείαν οὐδεμιᾶς ἥτιον αἰσχράν.

CAP. VI.

Antiphontem Sophistam objicientem sibi victum habitumque tenuem et gratis docendi consuetudinem refellit Socrates.

Ἄξιον δὲ αὐτοῦ καὶ ἅ πρὸς Ἀντιφῶντα τὸν σοφιστὴν διελέχθη μὴ παραλιπεῖν· ὁ γὰρ Ἀντιφῶν ποιεῖ βουλόμενος τοὺς συνουσιαστὰς αὐτοῦ παρελῆσθαι, προσελθὼν τῷ Σωκράτει, παρόντων αὐτῶν, ἔλεξε τάδε· (2) ὦ Σώκρατες, ἐγὼ μὲν ᾧμην τοὺς φιλοσοφοῦντας εὐδαιμονεστεροὺς χρήναι γίγνεσθαι· σὺ δέ μοι δοκεῖς τὰναντία τῆς σοφίας ἀπολελανκέναι· ζῆς γοῦν οὕτως, ὥς οὐδ' ἂν εἰς δοῦλος ὑπὸ δεσπότῃ διατιώμενος μείνεις· σιτία τε σιτῇ καὶ ποτὰ πίνεις τὰ φαυλότατα, καὶ ἱμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδηιός τε καὶ ἀχίτων διατελεῖς. (3) Καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἅ καὶ κτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθεριώτερόν τε καὶ ἡδίων ποιεῖ ζῆν. Εἰ οὖν, ὥσπερ καὶ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. (4) Καὶ ὁ Σωκράτης πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ἔφη, ὦ Ἀντιφῶν, ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν, ὥστε πέπεισμαι, σέ μᾶλλον ἀποθανεῖν ἂν ἐλέσθαι, ἢ ζῆν, ὥσπερ ἐγώ· ἴθι οὖν ἐπισκεψώμεθα, τί χαλεπὸν ἦσθαι τοῦμοῦ βίου. (5) Πότερον, ὅτι

τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι τοῦτο, ἐφ' ᾧ ἂν μισθὸν λαμβάνωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι, ᾧ ἂν μὴ βούλωμαι; ἢ τὴν δίκαιάν μου φαυλίζεις, ὡς ἦτιον μὲν ὑγιεινὰ ἐσθίωντος ἐμοῦ ἢ σοῦ, ἦτιον δὲ ἰσχυρὰ παρέχοντα; ἢ ὡς χαλεπώτερα πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν, διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἢ ὡς ἡδίων σοι, ἢ σὺ παρασκευάζεις, ὄντα, ἢ ἐμοί, ἢ ἐγώ; οὐκ οἶσθ' ὅτι ὁ μὲν ἡδιστα ἐσθίων ἦκιστα ὄψου δεῖται, ὁ δὲ ἡδιστα πίνων ἦκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτοῦ; (6) Τὰ γε μὴν ἱμάτια οἶσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλλπους ἔνεκα μεταβάλλονται· καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύονται πορεύεσθαι· ἡδὴ οὖν ποτὲ ἦσθου ἐμέ ἢ διὰ ψύχος μᾶλλον τοῦ ἐνδον μένοντα, ἢ διὰ θάλλπος μαχόμενόν τῳ περὶ σκιᾶς, ἢ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα, ὅπου ἂν βούλωμαι; (7) Οὐκ οἶσθ' ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι μελετήσαντες τῶν ἰσχυροτάτων ἀμελησάντων κρείττους τε γίνονται, πρὸς ἃ ἂν μελετῶσι, καὶ ῥᾶον αὐτὰ φέρουσιν; ἐμέ δὲ ἄρα οὐκ οἶει, τῷ σώματι αἰεὶ τὰ συντυγχάνοντα μελετῶντα καρτερεῖν, πάντα ῥᾶον φέρειν σοῦ μὴ μελετῶντος; (8) Τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδὲ ὑπνῳ καὶ λαγνείᾳ οἶει τι ἄλλο αἰτιώτερον εἶναι, ἢ τὸ ἕτερά ἔχειν τούτων ἡδίων, ἢ οὐ μόνον ἐν χρεῖᾳ ὄντα εὐφραίνει, ἀλλὰ καὶ ἐλπίδας παρέχοντα ὠφελήσειν αἰεὶ; καὶ μὴν τοῦτο γε

οἶσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὖ πράττειν οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς προχωρεῖν ἑαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅ τι ἂν τυγχάνωσιν ἐργαζόμενοι, ὡς εὖ πράττοντες εὐφραίνονται. (9) Οἷοι οὖν ἀπὸ πάντων τούτων τῶν ἡδονῶν εἶναι, ὅσην ἀπὸ τοῦ ἑαυτὸν τε ἡγεῖσθαι βελτίω γίγνεσθαι καὶ φίλους ἀμείνους κτῆσθαι; ἐγὼ τοίνυν διατελῶ ταῦτα νομίζων· ἐὰν δὲ δὴ φίλους ἢ πόλιν ὠφελεῖν δέῃ, ποτέρῳ ἂν εἴη πλείων σχολή τούτων ἐπιμελεῖσθαι, τῷ, ὡς ἐγὼ νῦν, ἢ τῷ, ὡς σὺ μακαρίζεις, δαιτυμένῳ; στρατεύοιτο δὲ πότερος ἂν ῥᾶον, ὁ μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης ζῆν, ἢ ὃ τὸ παρὸν ἀρκοῖ; ἐκπολιορκηθεῖ δὲ πότερος ἂν θᾶττον, ὁ τῶν χαλεπωτάτων εὐρεῖν δεόμενος, ἢ ὁ τοῖς ῥᾶστοις ἐντυγχάνειν ἀρκούντως χρώμενος; (10) Ἐοικας, ὦ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰόμενῳ τρυφῇ καὶ πολυτέλειαν εἶναι· ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δέεσθαι θεῖον εἶναι, τὸ δὲ ὡς ἐλαχίστων, ἐγγυτάτω τοῦ θεοῦ· καὶ τὸ μὲν θεῖον κράτιστον, τὸ δὲ ἐγγυτάτω τοῦ θεοῦ ἐγγυτάτω τοῦ κράτιστου.

(11) Πάλιν δὲ ποτὲ ὁ Ἀντιφῶν διαλεγόμενος τῷ Σωκράτει εἶπεν· ὦ Σώκρατες, ἐγὼ τοι σὲ δίκαιον μὲν νομίζω, σοφὸν δὲ οὐδ' ὁπωσιστῶν· δοκεῖς δέ μοι καὶ αὐτὸς τοῦτο γινώσκειν· οὐδένα γοῦν τῆς συνουσίας ἀργυρίων πράττει· καίτοι τό γε ἱμάτιον ἢ τὴν οἰκίαν ἢ ἄλλο τι, ὧν κέκτησαι, νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δόλης, ἀλλ'

οὐδ' ἔλαττον τῆς ἀξίας λαβών. (12) Ἀῆλον δὴ οὐ, εἰ καὶ τὴν συνουσίαν ὥρου τινὸς ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττου. Δίκαιος μὲν οὖν ἂν εἴη, ὅτι οὐκ ἐξαπατᾷς ἐπὶ πλεονεξία, σοφὸς δὲ οὐκ ἂν, μηδενός γε ἀξία ἐπιστάμενος. (13) Ὁ δὲ Σωκράτης πρὸς ταῦτα εἶπεν, Ὡς Ἀντιφῶν, παρ' ἡμῖν νομίζεται, τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως μὲν καλὸν, ὁμοίως δὲ αἰσχρὸν διατίθεσθαι εἶναι· τὴν τε γὰρ ὥραν ἐὰν μὲν τις ἀργυρίου πωλῇ τῷ βουλομένῳ, πόρονον αὐτὸν ἀποκαλοῦσιν· ἐὰν δέ τις, ὃν ἂν γνῶ καλὸν τε καγαθὸν ἐραστὴν ὄντα, τοῦτον φίλον ἑαυτῷ ποιῇται, σώφρονα νομίζομεν· καὶ τὴν σοφίαν ὡσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας, σοφιστὰς ἀποκαλοῦσιν· ὅστις δὲ, ὃν ἂν γνῶ εὐφυᾶ ὄντα, διδάσκων ὃ τι ἂν ἔχη ἀγαθόν, φίλον ποιεῖται, τοῦτον νομίζομεν, ἃ τῷ καλῷ καγαθῷ πολίτῃ προσήκει, ταῦτα ποιεῖν. (14) ἐγὼ δ' οὖν καὶ αὐτὸς, ὦ Ἀντιφῶν, ὥσπερ ἄλλός τις ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ ὄρνιθι ἡδεται, οὕτω καὶ ἔτι μᾶλλον ἡδομαι φίλοις ἀγαθοῖς· καὶ, ἐὰν τι σχῶ ἀγαθόν, διδάσκω, καὶ ἄλλοις συνίστημι, παρ' ὧν ἂν ἡγῶμαι ὠφελήσεσθαι τι αὐτοὺς εἰς ἀρετὴν· καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνετίττων κοινῇ σὺν τοῖς φίλοις διέρχομαι· καὶ, ἂν τι ὁρῶμεν ἀγαθόν, ἐκλεγόμεθα, καὶ μέγα νομίζομεν κέρδος, ἐὰν ἀλλήλοις ὠφέλιμοι γινώμεθα. Ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει

αὐτός τε μακάριος εἶναι, καὶ τοὺς ἀκούοντας ἐπὶ καλοκαγαθίαν ἄγειν.

(15) Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρομένου αὐτὸν, πῶς ἄλλους μὲν ἡγοῖτο πολιτικούς ποιεῖν, αὐτὸς δὲ οὐ πράττει τὰ πολιτικά, εἴπερ ἐπίσταται ; Ποτέρως δ' ἂν, ἔφη, ὦ Ἀντιφῶν, μᾶλλον τὰ πολιτικά πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι, ἢ εἰ ἐπιμελομένην τοῦ ὡς πλείστους ἱκανοὺς εἶναι πράττειν αὐτά ;

CAP. VII.

Quomodo Socrates a jactantia averterit homines.

Ἐπισκεψώμεθα δέ, εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετῆς ἐπιμελεῖσθαι προέτρεπεν · αἰετὰ γὰρ ἔλεγεν, ὡς οὐκ εἴη καλλίων ὁδὸς ἐπ' εὐδοξίαν, ἢ δι' ἧς ἂν τις ἀγαθὸς τοῦτο γένοιτο, ὃ καὶ δοκεῖν βούλοιο. (2) Ὅτι δ' ἀληθῆ ἔλεγεν, ὥδε ἐδίδασκεν · Ἐνθυμώμεθα γὰρ, ἔφη, εἴ τις, μὴ ὢν ἀγαθὸς αὐλητῆς, δοκεῖν βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη ; ἄρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς ; καὶ πρῶτον μὲν, ὅτι ἐκεῖνοι σκευή τε καλὰ κέκτηνται καὶ ἀκολουθούς πολλοὺς περιάγονται, καὶ τούτῳ ταῦτα ποιητέον · ἔπειτα, ὅτι ἐκείνους πολλοὶ ἐπαινοῦσι, καὶ τούτῳ πολλοὺς ἐπαινέτας παρασκευαστέον · ἀλλὰ μὴν ἔργον γε οὐδαμοῦ ληπτέον, ἢ εὐθὺς ἐλεγχθήσεται γελοῖος ὢν, καὶ οὐ μόνον αὐ-

λητὴς κακὸς, ἀλλὰ καὶ ἄνθρωπος ἀλαζών· καίτοι
πολλὰ μὲν θάπανων, μηδὲν δὲ ὠφελούμενος, πρὸς
δὲ τούτοις κακοδοξῶν, πῶς οὐκ ἐπιπόνως τε καὶ ἀλυσι-
τελῶς καὶ καταγελάστως βιώσεται; (3) Ὡς δ'
αὐτῶς, εἴ τις βούλοιτο στρατηγὸς ἀγαθὸς μὴ ὧν
φαίνεσθαι, ἢ κυβερνήτης, ἐννοῶμεν, τί ἂν συμβαί-
νοι· ἄρ' οὐκ ἂν, εἰ μὲν, ἐπιθυμῶν τοῦ δοκεῖν ἱκανὸς
εἶναι ταῦτα πράττειν, μὴ δύναιτο πείθειν, ταύτη
λυπηρόν; εἰ δὲ πείσειεν, ἔτι ἀθλιώτερον; δῆλον
γάρ, ὅτι κυβερνᾶν κατασταθεὶς ὁ μὴ ἐπιστάμενος ἢ
στρατηγεῖν, ἀπολέσειεν ἂν οὓς ἥκιστα βούλοιτο, καὶ
αὐτοὺς αἰσχροῦς ἂν καὶ κακῶς ἀπαλλάξειεν. (4)
Ὡσαύτως δὲ καὶ τὸ πλούσιον καὶ τὸ ἀνδρεῖον καὶ
τὸ ἰσχυρὸν μὴ ὄντα δοκεῖν ἀλυσιτελὲς ἀπέφαινε·
προσιάττεσθαι γὰρ αὐτοῖς ἔφη μείζω ἢ κατὰ δύνα-
μιν, καὶ μὴ δυναμένους ταῦτα ποιεῖν, δοκοῦντας
ἱκανοὺς εἶναι, συγγνώμης οὐκ ἂν τυγχάνειν. (5)
Ἀπατεῶνα δ' ἐκάλει οὐ μικρὸν μὲν, εἴ τις ἀργύ-
ριον ἢ σκεῦος παρά του πειθοῖ λαβὼν ἀποστεροίη,
πολὺ δὲ μέγιστον, ὅστις μηδεὶν ἄξιός ὧν ἐξηπατήκει,
πεῖθων ὡς ἱκανὸς εἴη τῆς πόλεως ἡγεῖσθαι. Ἐμοὶ
μὲν οὖν ἐδόκει καὶ τοῦ ἀλαζονεύεσθαι ἀποτρέπειν
τούς συνόντας τοιαύδε διαλεγόμενος.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

ΔΕΥΤΕΡΟΝ.

CAP. I.

Socratis de voluptate et temperantia cum Aristippo Cyrenaeo disputatio.

Ἐδόκει δέ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν [πρὸς ἐπιθυμίαν] βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὕπνου, καὶ ῥίγους καὶ θάλλπους καὶ πόνου. Γινούς δέ τινα τῶν συνόντων ἀκολαστοτέρως ἔχοντα πρὸς τὰ τοιαῦτα, Εἰπέ μοι, ἔφη, ὦ Ἀρίστιππε, εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τὸν μὲν, ὅπως ἱκανὸς ἔσται ἄρχειν, τὸν δέ, ὅπως μὴδ' ἀντιποιησεται ἀρχῆς, πῶς ἂν ἐκάτερον παιδεύοις; βούλει σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς ὥσπερ ἀπὸ τῶν στοιχείων; Καὶ ὁ Ἀρίστιππος ἔφη, Δοκεῖ γοῦν μοι ἡ τροφή ἀρχὴ εἶναι· οὐδὲ γὰρ ζῆν γ' ἂν τις, εἰ μὴ τρέφοιτο. (2) Οὐκοῦν τὸ μὲν βούλεσθαι σίτου ἄπτεσθαι, ὅταν ὦρα ἦκη, ἀμφοτέροις εἰκὸς παραγίγνεσθαι; Εἰκὸς γὰρ, ἔφη. Τὸ οὖν προαιρεῖσθαι τὸ κατεπεῖγον μᾶλλον πράττειν, ἢ τῇ γαστρὶ χαρίζεσθαι, πότερον ἂν

αὐτῶν ἐθίζοιμεν ; Τὸν εἰς τὸ ἄρχειν, ἔφη, νῆ Δία, παιδευόμενον, ὅπως μὴ τὰ τῆς πόλεως ἄπρακτα γίγνηται παρὰ τὴν ἐκείνου ἀρχήν. Οὐκοῦν, ἔφη, καὶ ὅταν πιεῖν βούλωνται, τὸ δύνασθαι διαψῶντα ἀνέχεσθαι τῷ αὐτῷ προσθετέον ; Πάνυ μὲν οὖν, ἔφη. (3) Τὸ δὲ ὕπνου ἐγκρατῆ εἶναι, ὥστε δύνασθαι καὶ ὀψέ κοιμηθῆναι, καὶ πρωὶ ἀναστῆναι, καὶ ἀγρυπνήσαι, εἴ τι δέοι, ποτέρῳ ἂν προσθείημεν ; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ, ἔφη, τὸ ἀφροδισίων ἐγκρατῆ εἶναι, ὥστε μὴ διὰ ταῦτα κωλύεσθαι πράττειν, εἴ τι δέοι ; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ ; τὸ μὴ φεύγειν τοὺς πόνους, ἀλλὰ ἐθελοντὴν ὑπομένειν, ποτέρῳ ἂν προσθείημεν ; Καὶ τοῦτο, ἔφη, τῷ ἄρχειν παιδευομένῳ. Τί δέ ; τὸ μαθεῖν, εἴ τι ἐπιτήδειόν ἐστι μᾶθημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἂν προσεῖναι μᾶλλον πρέποι ; Πολὺ, νῆ Δί', ἔφη, τῷ ἄρχειν παιδευομένῳ· καὶ γὰρ τῶν ἄλλων οὐδὲν ὄφελος ἄνευ τῶν τοιούτων μαθημάτων. (4) Οὐκοῦν ὁ οὕτω πεπαιδευμένος ἥτιον ἂν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἢ τὰ λοιπὰ ζῶα ἀλίσκεσθαι ; τούτων γὰρ δῆπου τὰ μὲν γαστρὶ δελεαζόμενα, καὶ μάλα ἔνια δυσωπούμενα, ὅμως τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενα πρὸς τὸ δέλεαρ ἀλίσκεται, τὰ δὲ ποτῷ ἐνεδρεύεται. Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ ἄλλα ὑπὸ λαγνείας, οἷον οἱ τε ὄρνυγες καὶ οἱ πέρδικες, πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυμίᾳ καὶ τῇ ἐλπίδι τῶν ἀφροδισίων φερόμενοι, καὶ ἐξιστάμενοι τοῦ τὰ δευνὰ ἀναλογίζε-

σθαι, τοῖς θηράτροις ἐμπίπτουσι ; (5) *Συνέφη* καὶ ταῦτα. Οὐκοῦν δοκεῖ σοι αἰσχρὸν εἶναι ἀνθρώπῳ, ταῦτ' ἀσχεῖν τοῖς ἀφρονεστάτοις τῶν θηρίων ; ὥσπερ οἱ μοιχοὶ εἰσέρχονται εἰς τὰς εἰρκτὰς, εἰδότες ὅτι κίνδυνος τῷ μοιχεύοντι, ἃ τε ὁ νόμος ἀπειλεῖ, παθεῖν, καὶ ἐνεδρευνθῆναι, καὶ ληφθέντα ὑβρισθῆναι · καὶ τηλικούτων μὲν ἐπικειμένων τῷ μοιχεύοντι κακῶν τε καὶ αἰσχρῶν, ὄντων δὲ πολλῶν τῶν ἀπολυσόντων τῆς τῶν ἀφροδισίων ἐπιθυμίας ἐν ἀδείᾳ, ὅμως εἰς τὰ ἐπικίνδυνα φέρεσθαι, ἃρ' οὐκ ἤδη τοῦτο παντάπασι κακοδαιμονῶντός ἐστιν ; Ἔμοιγε δοκεῖ, ἔφη. (6) Τὸ δὲ εἶναι μὲν τὰς ἀναγκασιτάτας πλείστας πράξεις τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τὰς τε πολεμικὰς καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας, τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν πρὸς τε ψύχῃ καὶ πρὸς θάλλῃ, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι ; *Συνέφη* καὶ τοῦτο. Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχεῖν ἀσκεῖν δεῖν καὶ ταῦτα εὐπειῶς φέρειν ; (7) *Πάνυ μὲν οὖν*, ἔφη. Οὐκοῦν, εἰ τοὺς ἐγκρατεῖς τούτων ἀπάντων εἰς τοὺς ἀρχικοὺς τάττομεν, τοὺς ἀδυνάτους ταῦτα ποιεῖν εἰς τοὺς μηδ' ἀντιποησομένους τοῦ ἄρχεῖν τάξομεν ; *Συνέφη* καὶ τοῦτο. Τί οὖν ; ἐπεὶδὴ καὶ τούτων ἑκατέρου τοῦ φύλου τὴν τάξιν οἶσθα, ἤδη ποτ' ἐπεσκέψω, εἰς ποτέραν τῶν τάξεων τούτων σαυτὸν δικαίως ἂν τάττοις ; (8) Ἐγώ, ἔφη ὁ Ἀρίστιππος · καὶ οὐδαμῶς γε τάττω ἑμαυτὸν εἰς τὴν τῶν ἄρχεῖν βουλομένων τάξιν. Καὶ γὰρ

πάνυ μοι δοκεῖ ἄφρονος ἀνθρώπου εἶναι τὸ, μεγάλου ἔργου ὄντιος τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζειν, μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολίταις, ὧν δέονται, πορίζειν· καὶ ἑαυτῷ μὲν πολλὰ, ὧν βούλεται, ἐλλείπειν, τῆς δὲ πόλεως προεστώτα, ἐὰν μὴ πάντα ὅσα ἡ πόλις βούλεται καταπράττει, τούτου δίκην ὑπέχειν, τοῦτο πῶς οὐ πολλὴ ἀφροσύνη ἐστί; (9) Καὶ γὰρ ἀξιῶσαν αἱ πόλεις τοῖς ἄρχουσιν, ὥσπερ ἐγὼ τοῖς οἰκέταις, χρῆσθαι· ἐγὼ τε γὰρ ἀξιῶ τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπτεσθαι· αἱ τε πόλεις οἶονται χρῆναι τοὺς ἄρχοντας ἑαυταῖς μὲν ὥς πλεῖστα ἀγαθὰ πορίζειν, αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. Ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγματα αὐτοὺς τε ἔχειν καὶ ἄλλοις παρέχειν οὕτως ἂν παιδεύσας εἰς τοὺς ἀρχικοὺς καταστήσαιμι· ἐμαυτὸν τοίνυν τάττω εἰς τοὺς βουλομένους ἢ ῥᾶσιά τε καὶ ἡδιστα βιοτεύειν. (10) Καὶ ὁ Σωκράτης ἔφη, Βούλει οὖν καὶ τοῦτο σκεπώμεθα, πότεροι ζῶσιν ἡδίων, οἱ ἄρχοντες ἢ οἱ ἀρχόμενοι; Πάνυ μὲν οὖν, ἔφη. Πρῶτον μὲν τοίνυν τῶν ἐθνῶν, ὧν ἡμεῖς ἴσμεν, ἐν μὲν τῇ Ἀσίᾳ Πέρσαι μὲν ἄρχουσιν, ἄρχονται δὲ Σύροι καὶ Φρύγες καὶ Λυδοί· ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἄρχουσι, Μαιῶται δὲ ἄρχονται· ἐν δὲ τῇ Λιβύῃ Καρχηδόνιοι μὲν ἄρχουσι, Λίβυες δὲ ἄρχονται. Τούτων οὖν ποτέρους ἡδίων οἶει ζῆν; ἢ τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτοὺς εἶ, πότεροί σοι

δοκοῦσιν ἡδίων οἱ κρατοῦντες ἢ οἱ κρατούμενοι ζῆν ;
 (11) Ἀλλ' ἐγώ τοι, ἔφη ὁ Ἀρίστιππος, οὐδέ εἰς τὴν
 δουλείαν αὐτὸν ἐμαντὸν τάττω· ἀλλ' εἶναί τίς μοι δοκεῖ
 μέση τούτων ὁδὸς, ἣν πειρῶμαι βαδίζειν, οὔτε δι'
 ἀρχῆς, οὔτε διὰ δουλείας, ἀλλὰ δι' ἐλευθερίας, ἥπερ
 μάλιστα πρὸς εὐδαιμονίαν ἄγει. (12) Ἀλλ', εἰ
 μέντοι, ἔφη ὁ Σωκράτης, ὥσπερ οὔτε δι' ἀρχῆς
 οὔτε διὰ δουλείας ἡ ὁδὸς αὕτη φέρει, οὕτως μη-
 δὲ δι' ἀνθρώπων, ἴσως ἂν τι λέγοις· εἰ μέντοι ἐν
 ἀνθρώποις ὧν μήτε ἄρχειν ἀξιώσεις μήτε ἄρ-
 χεσθαι, μήτε τοὺς ἄρχοντας ἐκὼν θεραπεύσεις, οἷ-
 μά σε ὁρᾶν, ὡς ἐπίστανται οἱ κρείττονες τοὺς ἡτ-
 τονας, καὶ κοινῇ καὶ ἰδίᾳ κλαίοντας καθίσαντες, ὡς
 δούλοις χρῆσθαι. (13) Ἡ λανθάνουσί σε οἱ ἄλλων
 σπειράντων καὶ φυτευσάντων τὸν τε σῆτον τέμνοντες
 καὶ δενδροκοποῦντες, καὶ πάντα τρόπον πολιορκοῦν-
 τες τοὺς ἡττονας καὶ μὴ θέλοντας θεραπεύειν, ἕως
 ἂν πείσωσιν ἐλέσθαι δουλεύειν ἀντὶ τοῦ πολεμεῖν
 τοῖς κρείττοσι ; καὶ ἰδίᾳ αὐτοὶ οἱ ἀνδρεῖοι καὶ δυνατοὶ
 τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἶσθα ὅτι κατα-
 δουλωσάμενοι καρποῦνται ; Ἀλλ' ἐγώ τοι, ἔφη, ἵνα
 μὴ πάσχω ταῦτα, οὐδ' εἰς πολιτείαν ἐμαντὸν κατα-
 κλείω, ἀλλὰ ξένος πανταχοῦ εἰμί. (14) Καὶ ὁ Σω-
 κράτης ἔφη, Τοῦτο μέντοι ἤδη λέγεις δεινὸν πάλαι-
 σμα· τοὺς γὰρ ξένους, ἐξ οὗ ὅτε Σίννης καὶ ὁ Σκεί-
 ρων καὶ ὁ Προκρούστης ἀπέθανον, οὐδεὶς ἔτι ἀδι-
 κεῖ· ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι
 καὶ νόμους τίθενται, ἵνα μὴ ἀδικῶνται, καὶ φίλους

πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοηθοὺς, καὶ ταῖς πόλεσιν ἐρύματα περιβάλλονται, καὶ ὅπλα κτῶνται οἷς ἀμύνονται τοὺς ἀδικοῦντας, καὶ πρὸς τούτοις ἄλλους ἐξωθεν συμμάχους κατασκευάζονται· καὶ οἱ μὲν πάντα ταῦτα κεκτημένοι ὁμῶς ἀδικοῦνται· (15) σὺ δὲ οὐδὲν μὲν τούτων ἔχων, ἐν δὲ ταῖς ὁδοῖς, ἐνθα πλεῖστοι ἀδικοῦνται, πολὺν χρόνον διατρίβων, εἰς ὁποῖαν δ' ἂν πόλιν ἀφίκη, τῶν πολιτῶν πάντων ἥτιων ὦν, καὶ τοιούτος, οἷοις μάλιστα ἐπιτίθενται οἱ βουλόμενοι ἀδικεῖν, ὁμῶς, διὰ τὸ ξένος εἶναι, οὐκ ἂν οἶε ἀδικηθῆναι; ἢ, διότι αἱ πόλεις σοι κηρύττουσιν ἀσφάλειαν καὶ προσιώντι καὶ ἀπιώντι, θαρσύνεις; ἢ διότι καὶ δοῦλος ἂν οἶε τοιούτος εἶναι, οἷος μηδενὶ δεσπότη λυσιτελεῖν; τίς γὰρ ἂν ἐθέλοι ἄνθρωπον ἐν οἰκίᾳ ἔχειν, πονεῖν μὲν μηδὲν ἐθέλοντα, τῇ δὲ πολυτελεστάτῃ διαίτῃ χαίροντα; (16) Σκεψώμεθα δὲ καὶ τοῦτο, πῶς οἱ δεσπότες τοῖς τοιούτοις οἰκέταις χρῶνται· ἄρα οὐ τὴν μὲν λαγνείαν αὐτῶν τῷ λιμῷ σωφρονίζουσι; κλέπτειν δὲ κωλύουσιν, ἀποκλείοντες ὅθεν ἂν τι λαβεῖν ἦ; τοῦ δὲ δραπετεύειν δεσμοῖς ἀπεύρουσι; τὴν ἀργίαν δὲ πληγαῖς ἐξαναγκάζουσιν; ἢ σὺ πῶς ποιεῖς, ὅταν τῶν οἰκετῶν τινὰ τοιούτον ὄντα καταμανθάνῃς; (17) Κολάζω, ἔφη, πᾶσι κακοῖς, ἕως ἂν δουλεύειν ἀγαγκάσω. Ἀλλὰ γὰρ, ὦ Σώκρατες, οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι, ἣν δοκεῖς μοι σὺ νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πει-

νήσουσι καὶ τᾶλλα πάντα μοχθήσουσιν ἐκόντες ;
 ἐγὼ μὲν γὰρ οὐκ οἶδ', ὅ τι διαφέρει τὸ αὐτὸ δέρμα
 ἐκόντα ἢ ἄκοντα μαστιγοῦσθαι, ἢ ὅλως τὸ αὐτὸ σῶ-
 μα πᾶσι τοῖς τοιούτοις ἐκόντα ἢ ἄκοντα πολιορκεῖ-
 σθαι· ἄλλο γε ἢ ἀφροσύνη πρόσσεσι τῷ θέλοντι τὰ
 λυπηρὰ ὑπομένειν ; (18) Τί δ', ὦ Ἀρίστιππε, ὁ
 Σαυκράτης ἔφη, οὐ δοκεῖ σοι τῶν τοιούτων διαφέρειν
 τὰ ἐκούσια τῶν ἀκουσίων, ἢ ὁ μὲν ἐκὼν πενῶν, φά-
 γοι ἂν ὁπότε βούλοιο, καὶ ὁ ἐκὼν δαμῶν, πίοι, καὶ
 τᾶλλ' ὡσαύτως· τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι
 οὐκ ἔξεστιν, ὁπότε ἂν βούληται, παύεσθαι ; ἔπειτα
 ὁ μὲν ἐκουσίως ταλαιπωρῶν ἐπ' ἀγαθῇ ἐλπίδι πονῶν
 εὐφραίνεται· οἷον οἱ τὰ θηρία θηρῶντες, ἐλπίδι τοῦ
 λήψεσθαι ἡδέως μοχθοῦσι. (19) Καὶ τὰ μὲν τοι-
 οῦτα αἴθλα τῶν πόνων μικροῦ τινος ἀξιά ἐστι· τοὺς
 δὲ ποιοῦντας, ἵνα φίλους ἀγαθοὺς κτήσωνται, ἢ
 ὅπως ἐχθροὺς χειρώσωνται, ἢ ἵνα δυνατοὶ γενόμενοι
 καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς, καὶ τὸν ἑαυτῶν
 οἶκον καλῶς οἰκῶσι, καὶ τοὺς φίλους εὖ ποιῶσι, καὶ
 τὴν πατρίδα εὐεργετῶσι, πῶς οὐκ οἶεσθαι χρή τού-
 τους καὶ ποιεῖν ἡδέως εἰς τὰ τοιαῦτα, καὶ ζῆν εὐ-
 φρανομένους, ἀγαμένους μὲν ἑαυτοὺς, ἐπαινουμέ-
 νους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων ; (20) Ἐτι
 δὲ αἱ μὲν ῥαδιουργίαι καὶ ἐκ τοῦ παραχρῆμα ἡδο-
 ναὶ οὔτε σώματι εὐεξίαν ἵκαναί εἰσιν ἐνεργάζεσθαι,
 ὥς φασιν οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξιό-
 λογον αὐδεμίαν ἐμποιοῦσιν· αἱ δὲ διὰ καρτερίας
 ἐπιμέλειαι τῶν καλῶν τε καὶ ἀγαθῶν ἔργων ἐξικνεῖ-

σθαι ποιῶσιν, ὡς φασὶν οἱ ἀγαθοὶ ἄνδρες· λέγει δὲ
 πού καὶ Ἡσίοδος·

Τὴν μὲν γὰρ κακότητα καὶ ἱλαδὸν ἐστὶν εἰσεῖναι
 Ῥηϊδίως· λειπὴ μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει.
 Τῆς δ' ἀρετῆς ἰδρώτα θεοὶ προπύροιθιν ἔθιγκαν
 Ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος ὁλμος ἐπ' αὐτήν,
 Καὶ τριχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται,
 Ῥηϊδίη δὴ ἔπειτα πέλει, χαλεπή περ' ἐοῦσα.

Μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε·

————— Τῶν πόνων
 Πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί.

Καὶ ἐν ἄλλῳ δὲ τόπῳ φησὶν·

Ἦ πονηρὴ μὴ τὰ μαλακὰ μῶτο, μὴ τὰ σκληρὰ ἔχης.

(21) Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι
 τῷ περὶ τοῦ Ἡρακλέους ὅπερ δὴ καὶ πλείστοις ἐπι-
 δείκνυται ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται,
 ὧδέ πως λέγων, ὅσα ἐγὼ μέμνημαι· φησὶ γάρ, Ἡρα-
 κλέα, ἐπεὶ ἐκ παίδων εἰς ἡβὴν ὠρμάτο, ἐν ἣ οἱ νέοι
 ἤδη αὐτοκράτορες γιγνόμενοι δηλοῦσιν, εἴτε τὴν δι'
 ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον, εἴτε τὴν δια'
 κακίας, ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα
 ὁποτέραν τῶν ὁδῶν τράπηται· (22) καὶ φανῆναι
 αὐτῷ δύο γυναῖκας προσιέναι μεγάλας, τὴν μὲν ἐτέ-
 ραν εὐπρεπῆ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμη-
 μένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰ-
 δοῖ, τὸ δὲ σχῆμα σφραγισμένῃ, ἐσθῆτι δὲ λευκῇ· τὴν
 δὲ ἐτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ
 ἀπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα,

ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δο-
κεῖν φαίνεσθαι, τὸ δὲ σχῆμα, ὥστε δοκεῖν ὀρθοτέραν
τῆς φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμέ-
να, ἐσθῆτα δὲ, ἐξ ἧς ἂν μάλιστα ἡ ὥρα διαλάμποι·
κατασκοπεῖσθαι δὲ θαμὰ ἑαυτὴν, ἐπισκοπεῖν δὲ καὶ
εἴ τις ἄλλος αὐτὴν θεᾷται, πολλάκις δὲ καὶ εἰς τὴν
ἑαυτῆς σκιὰν ἀποβλέπειν. (23) Ὡς δ' ἐγένοντο
πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥη-
θεῖσαν ἰέναι τὸν αὐτὸν τρόπον, τὴν δὲ ἐτέραν, φθά-
σαι βουλομένην, προσδραμεῖν τῷ Ἡρακλεῖ, καὶ εὐ-
πεῖν· Ὁρῶ σε, ὦ Ἡράκλεις, ἀποροῦντα, ποῖαν
ὁδὸν ἐπὶ τὸν βίον τράπη· ἐὰν οὖν ἐμὲ φίλην ποιή-
σῃ, ἐπὶ τὴν ἡδίστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ
τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος ἔσῃ, τῶν δὲ χαλε-
πῶν ἄπειρος διαβιώσῃ. (24) Ἠρῶτον μὲν γὰρ οὐ
πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπού-
μενος διάξεις, τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτὸν
εὖροις, ἢ τί ἂν ἰδὼν ἢ τί ἀκούσας τερφθείης, ἢ
τίνων ὀσφραινόμενος ἢ ἀπτόμενος ἡσθεῖης, τίσι δὲ
παιδικοῖς ὁμιλῶν μάλιστα ἂν εὐφρανθείης, καὶ πῶς
ἂν μαλακώτατα καθεύδοις, καὶ πῶς ἂν ἀπονώτατα
τούτων πάντων τυγχάνοις. (25) Ἐὰν δέ ποτε γέ-
νηται τις ὑποψία σπάνεως ἀφ' ὧν ἔσται ταῦτα, οὐ
φόβος, μή σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ ταλαιπω-
ροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα παρίζεσθαι·
ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσῃ,
οὐδενὸς ἀπεχόμενος ὅθεν ἂν δυνατὸν ἢ τι κερδαῖναι·
πανταχόθεν γὰρ ὠφελείσθαι τοῖς ἐμοὶ ξυνοῦσιν ἔξ-

ουσίαν ἔγωγε παρέχω. (26) Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, Ὡ γύναι, ἔφη, ὄνομα δέ σοι τί ἐστιν; Ἡ δέ, Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὐδαιμονίαν, οἱ δὲ μισοῦντες ὑποκοριζόμενοι ὀνομάζουσί με Κακίαν. (27) Καὶ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα εἶπε· Καὶ ἐγὼ ἤκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς σε, καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλλίξω, εἰ τὴν πρὸς ἐμέ ὁδὸν τράποιο, σφόδρ' ἂν σε τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι, καὶ ἐμέ ἔτι πολὺ ἐντιμοτέραν καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι· οὐκ ἐξαπατήσω δέ σε προσιμίοις ἡδονῆς, ἀλλ', ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα διηγῆσμαι μετ' ἀληθείας. (28) Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδούσιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἵλεως εἶναι σοι βούλει, θεραπευτέον τοὺς θεοὺς· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον· εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελήτέον· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν· εἴτε τὴν γῆν φέρεαι σοι βούλει καρποὺς ἀφθόγους, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἶε δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον· εἴτε διὰ πολέμον ὁρμᾶς αὐξέσθαι, καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθη-

τέον, καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον· εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι τῇ γνώμῃ ὑπηρετεῖν, ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις καὶ ἰδρώτι. (29) Καὶ ἡ Κακία ὑπολαβούσα εἶπεν, ὥς φησι Πρόδικος Ἐννοεῖς, ὦ Ἡράκλεις, ὥς χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι αὕτη διηγείται; ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. (30) Καὶ ἡ Ἀρετὴ εἶπεν, ὦ τλήμον! τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα, μηδὲν τούτων ἔνεκα πράττειν ἐθέλουσα; ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι, πάντων ἐμπίπλασαι, πρὶν μὲν πεινῆν, ἐσθίουσα, πρὶν δὲ διψῆν, πίνουσα· ἵνα μὲν ἡδέως φάγῃς, ὀψοποιούς μηχανωμένη, ἵνα δὲ ἡδέως πίνῃς, οἶνους τε πολυτελεῖς παρασκευάζει, καὶ τοῦ θέρους χιόνα περιθέουσα ζητεῖς· ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμνάς μαλακὰς ἀλλὰ καὶ τὰς κλῖνας καὶ τὰ ὑπόβαθρα ταῖς κλῖναις παρασκευάζει· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν, ὃ τε ποιῇς, ὕπνου ἐπιθυμεῖς· τὰ δ' ἀφροδίσια πρὸ τοῦ δεῖσθαι ἀναγκάζεις, πάντα μηχανωμένη, καὶ γυναῖξι καὶ ἀνδράσι χρωμένη· οὕτω γὰρ παιδεύεις τοὺς σεαυτῆς φίλους, τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δὲ ἡμέρας τὸ χρησιμώτατον κατακοιμίζουσα. (31) Ἀθάνατος δὲ οὖσα, ἐκ θεῶν μὲν ἀπερρέειναι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζει· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σεαυτῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεά-

μαίτος ἀθέατος · οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν τεθέασαι. Τίς δ' ἂν σοι λεγούσῃ τι πιστεύσειε; τίς δ' ἂν δεομένη τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὐφρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οἷ, νέοι μὲν ὄντες, τοῖς σώμασιν ἀδύνατοι εἶσι, πρεσβύτεροι δὲ γενομένοι, ταῖς ψυχαῖς ἀνόητοι · ἀπόνως μὲν λεπροὶ διὰ νεότητος φερόμενοι, ἐπιπόνως δὲ ἀνχηροὶ διὰ γήρως περῶντες · τοῖς μὲν πεπραγμένοις αἰσχυρόμενοι, τοῖς δὲ πραττομένοις βαρυνόμενοι · τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι. (32) Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς · ἔργον δὲ καλὸν οὔτε θεῖον οὔτε ἀνθρώπινον χωρὶς ἐμοῦ γίνεται · τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις οἷς προσήκει · ἀγαπήτῃ μὲν συνεργὸς τεχνίταις, πιστῇ δὲ φύλαξ οἰκῶν δεσπόταις, εὐμενὴς δὲ παραστάτις οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός. (33) Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεῖα μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις · ἀνέχονται γὰρ, ἕως ἂν ἐπιθυμήσωσιν αὐτῶν. Ἕπνος δὲ αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις · καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦτον μεθιάσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεράτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται · καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμνηνται, εὐ δὲ ταῖς

παρούσας ἡδοναὶ πράττοντες, δι' ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν· ὅταν δ' ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κεῖνται, ἀλλὰ μετὰ μνήμης τὸν αἰεὶ χρόνον ὑμνούμενοι θάλλουσι. Τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριοτοτάτην εὐδαιμονίαν κεκτῆσθαι. (34) Οὕτω πως διώκει Πρόδικος τὴν ὑπ' Ἀρετῆς Ἡρακλέους παιδευσιν· ἐκόσμησε μέντοι τὰς γνώμας ἔτι μεγαλειότεροις ῥήμασιν, ἣ ἐγὼ νῦν. Σοὶ δ' οὖν ἄξιον, ὦ Ἀρίστιππε, τούτων ἐνθυμουμένῳ πειραῖσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζεν.

CAP. II.

Lamprocleum filium matri iratum placat et pietatis causas docet.

Αἰσθόμενος δέ ποτε Λαμπροκλέα, τὸν πρεσβύτατον υἱὸν ἐαυτοῦ, πρὸς τὴν μητέρα χαλεπαίνοντα, Εἰπέ μοι, ἔφη, ὦ παῖ, οἷσθ' ἄ τινας ἀνθρώπους ἀχαρίστους καλουμένους; Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάθηκας οὖν τοὺς τί ποιούντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; Ἐγωγε, ἔφη· τοὺς γὰρ εὐπαθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσιν. Οὐκοῦν δοκοῦσί σοι ἐν τοῖς ἀδίκοις καταλογίζεσθαι τοὺς ἀχαρίστους; Ἐμοιγε, ἔφη. (2) Ἦδη δέ ποτε ἐσκέψω, εἰ ἄρα, ὥσπερ τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους ἄδικον

εἶναι δοκεῖ, τοὺς δὲ πολεμίους δίκαιον, οὕτω καὶ τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἀδικόν ἐστι, πρὸς δὲ τοὺς πολεμίους δίκαιον; Καὶ μάλιστα, ἔφη· καὶ δοκεῖ μοι, ὅφ' οὗ ἂν τις εὖ παθὼν εἴτε φίλου εἴτε πολεμίον μὴ πειρᾶται χάριν ἀποδιδόναι, ἀδικὸς εἶναι. (3) Οὐκοῦν, εἴ γε οὕτως ἔχει τοῦτο, εὐλκρενῆς τις ἂν εἴη ἀδικία ἢ ἀχαριστία; Συνωμολόγει. Οὐκοῦν, ὅσῳ ἂν τις μείζω ἀγαθὰ παθὼν μὴ ἀποδιδῶ χάριν, τοσοῦτῳ ἀδικιώτερος ἂν εἴη; Συνέφη καὶ τοῦτο. Τίνας οὖν, ἔφη, ὑπὸ τίνων εὐροίμεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων; οὓς οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι, τοδαῦτα δὲ καλὰ ἰδεῖν καὶ τοσοῦτων ἀγαθῶν μετασχεῖν, ὅσα οἱ θεοὶ παρέχουσι τοῖς ἀνθρώποις· ἃ δὴ καὶ οὕτως ἡμῖν δοκεῖ παντὸς ἀξία εἶναι, ὥστε πάντες τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν· καὶ αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν, ὥς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσοντες. (4) Καὶ μὴν οὐ τῶν γε ἀφροδισίων ἔνεκα παιδοποιεῖσθαι τοὺς ἀνθρώπους ὑπολαμβάνεις· ἐπεὶ τούτου γε τῶν ἀπολυσόντων μεσταὶ μὲν αἱ ὁδοί, μετὰ δὲ τὰ οἰκήματα· φανεροὶ δ' ἐσμέν καὶ σκοπούμενοι, ἐξ ὁποίων ἂν γυναικῶν βέλτιστα ἡμῖν τέκνα γένοιτο, αἷς συνελθόντες τεκνοποιούμεθα. (5) Καὶ ὁ μὲν γε ἀνὴρ τὴν τε συντεκνοποιήσουσαν ἑαυτῷ τρέφει, καὶ τοῖς μέλλουσιν ἔσεσθαι παισὶ προπαρασκευάζει πάντα ὅσα ἂν οἴηται συνοίσειν αὐτοῖς πρὸς τὸν βίον, καὶ ταῦτα ὥς ἂν δύνηται πλεῖστα·

ἡ δὲ γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα περὶ τοῦ βίου, καὶ μεταδιδούσα τῆς τροφῆς, ἣ καὶ αὐτὴ τρέφεται, καὶ σὺν πολλῇ πόνῳ διενέγκασα καὶ τεκοῦσα, τρέφει τε καὶ ἐπιμελεῖται, οὔτε προπεπονθυῖα οὐδὲν ἀγαθόν, οὔτε γιγνώσκον τὸ βρέφος ὑφ' ὅτου εὖ πάσχει, οὐδὲ σημαίνειν δυνάμενον, ὅτου δεῖται· ἀλλ' αὐτὴ στοχαζομένη τὰ τε συμφέροντα καὶ τὰ κεχαρισμένα πειραῖται ἐκπληροῦν· καὶ τρέφει πολὺν χρόνον καὶ ἡμέρας καὶ νυκτὸς ὑπομένουσα πονεῖν, οὐκ εἰδυῖα τίνα τούτων χάριν ἀπολήψεται. (6) Καὶ οὐκ ἀρκεῖ θρέψαι μόνον, ἀλλὰ καὶ, ἐπειδὰν δόξωσιν ἱκανοὶ εἶναι οἱ παῖδες μαρτυρῶντες, ἃ μὲν ἂν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον, διδάσκουσιν· ἃ δ' ἂν οἴωνται ἄλλον ἱκανώτερον εἶναι διδάξαι, πέμπουσι πρὸς τοῦτον δαπανῶντες, καὶ ἐπιμελοῦνται πάντα ποιῶντες, ὅπως ἂν οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατόν βέλτιστοι. (7) Πρὸς ταῦτα ὁ νεανίσκος ἔφη· Ἀλλὰ τοι εἰ καὶ ταῦτα πάντα πεποίηκε καὶ ἄλλα τούτων πολλαπλάσια, οὐδεὶς ἂν δύναιτο αὐτῆς ἀνασχέσθαι τὴν χαλεπότητα. Καὶ ὁ Σωκράτης, Πότερα δὲ οἶει, ἔφη, θηρίου ἀγριότητα δυσφορωτέραν εἶναι ἢ μητρός; Ἐγὼ μὲν οἶμαι, ἔφη, μητρὸς, τῆς γε τοιαύτης. Ἦδη πώποτε σὺν ἡ δακοῦσα κακόν τί σοι ἔδωκεν ἢ λακτίσασα, οἷα ὑπὸ ἰθριῶν ἤδη πολλοὶ ἔπαθον; (8) Ἀλλὰ, νῆ Δία, ἔφη, λέγει, ἃ οὐκ ἂν τις ἐπὶ τῷ βίῳ παντὶ βούλοιο ἀκοῦσαι. Σὺ δὲ πόσα, ἔφη ὁ Σωκράτης, οἶει ταύ-

τη δυσάνεκτα καὶ τῇ φωνῇ καὶ τοῖς ἔργοις ἐκ παιδίου δυσκολαίνων καὶ ἡμέρας καὶ νυκτὸς πράγματα παρασχεῖν; πόσα δὲ λυπῆσαι κάμνων; Ἄλλ' οὐδεπώποτε αὐτήν, ἔφη, οὐτ' εἶπα οὐτ' ἐποίησα οὐδέν, ἐφ' ᾧ ἠσχύνθη. (9) Τί δ'; οἶει, ἔφη, χαλεπώτερον εἶναι σοι ἀκούειν ὧν αὐτὴ λέγει, ἢ τοῖς ὑποκριταῖς, ὅταν ἐν ταῖς τραγωδίαις ἀλλήλους τὰ ἔσχατα λέγωνσιν; Ἄλλ', οἶμαι, ἐπειδὴ οὐκ οἴονται τῶν λεγόντων οὔτε τὸν ἐλέγχοντα ἐλέγχειν ἵνα ζημιώσῃ, οὔτε τὸν ἀπειλοῦντα ἀπειλεῖν ἵνα κακόν τι ποιήσῃ, ῥαδίως φέρουσι. Σὺ δ' εὖ εἰδὼς, ὅτι, ἃ λέγει σοι ἡ μήτηρ, οὐ μόνον οὐδέν κακὸν νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι ἀγαθὰ εἶναι ὅσα οὐδενὶ ἄλλῳ, χαλεπαίκεις; ἢ νομίζεις κακόνουν τὴν μητέρα σοι εἶναι; (10) Οὐ δῆτα, ἔφη, τοῦτό γε οὐκ οἶομαι. Καὶ ὁ Σωκράτης, Οὐκοῦν, ἔφη, σὺ ταύτην, εὐνόουν τέ σοι οὐσαν καὶ ἐπιμελομένην ὡς μάλιστα δύναται κάμνοντος, ὅπως ὑγιανεῖς τε καὶ ὅπως τῶν ἐπιτηδείων μηδενὸς ἐνδεὲς ἔσῃ, καὶ πρὸς τούτοις, πολλὰ τοῖς θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ, καὶ εὐχὰς ἀποδιδούσαν, χαλεπὴν εἶναι φῆς; ἐγὼ μὲν οἶμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν μητέρα, τὰγαθὰ σε οὐ δύνασθαι φέρειν. (11) Εἰπέ δέ μοι, ἔφη, πότερον ἄλλόν τινα οἶει δεῖν θεραπεύειν; ἢ παρεσκεύασαι μηδενὶ ἀνθρώπων πειραῖσθαι ἀρέσκειν, μηδ' ἐπεσθαι, μηδὲ πείθεσθαι μήτε στρατηγῷ μήτε ἄλλῳ ἄρχοντι; Ναὶ μὰ Δία ἔγωγε, ἔφη. (12) Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι

καὶ πῦρ ἐναυή, ὅταν τούτου δέῃ, καὶ ἀγαθοῦ τέ σοι γίγνηται συλλήπτωρ, καὶ, ἂν τι σφαλλόμενος τύχῃς, εὐνοϊκῶς ἐγγύθεν βοηθῇ σοι; Ἔγωγε, ἔφη. Τί δέ; συνοδοιπόρον ἢ σύμπλουν, ἢ εἴ τῳ ἄλλῳ ἐντυγ-
χάνοις, οὐδὲν ἂν σοι διαφέροι φίλον ἢ ἐχθρὸν γε-
νέσθαι, ἢ καὶ τῆς παρὰ τούτων εὐνοίας οἶει δεῖν ἐπιμελεῖσθαι; Ἔγωγε, ἔφη. (13) Εἴτα τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ μητέρα τὴν πάντων μάλιστα σε φιλοῦσαν οὐκ οἶει δεῖν θερα-
πεύειν; οὐκ οἶσθα, ὅτι καὶ ἡ πόλις ἄλλης μὲν ἀχα-
ριστίας οὐδεμιᾶς ἐπιμελεῖται, οὐδὲ δικάζει, ἀλλὰ περιορᾷ τοὺς εὖ πεπονθότας χάριν οὐκ ἀποδιδόν-
τας· ἐὰν δέ τις γονέας μὴ θεραπεύῃ, τούτῳ δάκην τε ἐπιτίθῃσι, καὶ ἀποδοκιμάζουσα οὐκ ἔα ἄρχειν τοῦτον, ὥς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θνύμενα ὑπὲρ τῆς πόλεως, τούτου θνύοντος, οὔτε ἄλλο καλῶς καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος; Καὶ νῆ Δία ἐὰν τις τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμήῃ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις. (14) Σὺ μὲν οὖν, ὦ παῖ, ἂν σωφρονῆς, τοὺς μὲν θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, εἴ τι παρημέληκας τῆς μητρὸς, μὴ σε καὶ οὔτοι, νομίσαντες ἀχάριστον εἶναι, οὐκ ἐθέλωσιν εὖ ποιεῖν· τοὺς δὲ ἀνθρώπους αὐτὴ φυλάξῃ, μὴ σε αἰ-
σθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, κατὰ ἐν ἐρημίᾳ φίλων ἀναφανῆς· εἰ γάρ σε ὑπολά-
βοιεν πρὸς τοὺς γονέας ἀχάριστον εἶναι, οὐδεὶς ἂν νομίσειεν εὖ σε ποιήσας χάριν ἀπολήψεσθαι.

CAP. III.

Fratres invicem sibi iratos placat, et concordiam commendat Socrates.

Χαιρεφῶντα δέ ποτε καὶ Χαιρεκράτην, ἀδελφῶ
 μὲν ὄντε ἀλλήλοιν, ἑαυτοῖ δέ γνωρίμω, αἰσθόμενος
 διαφορομένω, ἰδὼν τὸν Χαιρεκράτην, Εἰπέ μοι,
 ἔφη, ὦ Χαιρεκράτες, οὐ δήπου καὶ σὺ εἴ τῶν τοι-
 ούτων ἀνθρώπων, οἳ χρησιμώτερον νομίζουσι χρήμα-
 τα ἢ ἀδελφούς; καὶ ταῦτα, τῶν μὲν ἀφρόνων ὄντων,
 τοῦ δέ φρονίμου· καὶ τῶν μὲν βοηθείας δεομένων,
 τοῦ δέ βοηθεῖν δυναμένου· καὶ πρὸς τούτοις, τῶν
 μὲν πλειόνων ὑπαρχόντων, τοῦ δέ ενός. (2) Θαυ-
 μασιὸν δέ καὶ τοῦτο, εἴ τις τοὺς μὲν ἀδελφούς ζη-
 μίαν ἡγεῖται, ὅτι οὐ καὶ τὰ τῶν ἀδελφῶν κέκτηται,
 τοὺς δέ πολίτας οὐχ ἡγεῖται ζημίαν, ὅτι οὐ καὶ τὰ
 τῶν πολιτῶν ἔχει, ἀλλ' ἐνταῦθα μὲν δύναται λογί-
 ζεσθαι, ὅτι κρεῖττον σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς
 ἀρκοῦντα ἔχειν, ἢ μόνον διαιτώμενον τὰ τῶν πολι-
 τῶν ἐπικινδύνως πάντα κεκτῆσθαι· ἐπὶ δέ τῶν
 ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι. (3) Καὶ οἰκέτας
 μὲν οἱ δυνάμενοι ὠνοῦνται, ἵνα συνεργοὺς ἔχῃσι,
 καὶ φίλους κτῶνται, ὡς βοηθῶν δεόμενοι· τῶν δέ
 ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνο-
 μένους φίλους, ἐξ ἀδελφῶν δέ οὐ γιγνομένους. (4)
 Καὶ μὴν πρὸς φιλίαν μέγα μὲν ὑπάρχει τὸ ἐκ τῶν
 αὐτῶν φῦναι, μέγα δέ τὸ ὁμοῦ τραφεῖναι· ἐπεὶ καὶ

τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντροφῶν· πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσί τε μᾶλλον τοὺς συναδέλφους ὄντας τῶν ἀναδέλφων, καὶ ἥτιον τούτοις ἐπιτίθενται. (5) Καὶ ὁ Χαιρεκράτης εἶπεν· Ἀλλ' εἰ μὲν, ὦ Σώκρατες, μὴ μέγα εἴη τὸ διάφορον, ἵσως ἂν δέοι φέρειν τὸν ἀδελφόν, καὶ μὴ μικρῶν ἔνεκα φεύγειν· ἀγαθὸν γάρ, ὥσπερ καὶ σὺ λέγεις, ἀδελφὸς, ὦν οἷον δεῖ· ὅποτε μέντοι παντὸς ἐνδέοι, καὶ πᾶν τὸ ἐναντιώτατον εἴη, τί ἂν τις ἐπιχειροῇ τοῖς ἀδυνάτοις; (6) Καὶ ὁ Σωκράτης ἔφη· Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ὥσπερ οὐδὲ σοί, ἣ ἔστιν οἷς καὶ πάνυ ἀρέσκει; Διὰ τοῦτο γάρ τοι, ἔφη, ὦ Σώκρατες, ἄξιόν ἐστιν ἐμοὶ μισεῖν αὐτὸν, ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δέ, ὅπου ἂν παρῇ, πανταχοῦ καὶ ἔργῳ καὶ λόγῳ ζημία μᾶλλον ἢ ὠφέλειά ἐστιν. (7) Ἀρ' οὖν, ἔφη ὁ Σωκράτης, ὥσπερ ἵππος τῷ ἀνεπιστήμονι μὲν ἐγχειροῦντι δὲ χρῆσθαι ζημία ἐστίν, οὕτω καὶ ἀδελφὸς, ὅταν τις αὐτῷ μὴ ἐπιστάμενος ἐγχειρῇ χρῆσθαι, ζημία ἐστί; (8) Πῶς δ' ἂν ἐγὼ, ἔφη ὁ Χαιρεκράτης, ἀνεπιστήμων εἴην ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιῶντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμέ ἀνιᾶν, οὐκ ἂν δυναίμην οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσομαι. (9) Καὶ ὁ Σωκράτης ἔφη· Θανμαστά γε λέγεις, ὦ Χαιρέκρατες, εἰ κύνα μὲν, εἰ σοὶ ἦν ἐπὶ προβάτοις ἐπιτήδειος, καὶ τοὺς μὲν ποι-

μένας ἡσπάζετο, σοὶ δὲ προσιώντι ἐχαλέπαινον, ἀμελήσας ἂν τοῦ ὀργίζεσθαι ἐπειρῶ εὐ ποιήσας πραΰνειν αὐτόν· τὸν δὲ ἀδελφὸν φῆς μὲν μέγα ἂν ἀγαθὸν εἶναι, ὄντια πρὸς σέ οἷον δεῖ, ἐπίστασθαι δὲ ὁμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν, οὐκ ἐπιχειρεῖς μηχανᾶσθαι, ὅπως σοὶ ὡς βέλτιστος ἔσται;

(10) Καὶ ὁ Χαιρεκράτης, Δέδοικα, ἔφη, ὦ Σώκρατες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν, ὥστε Χαιρεφῶντα ποιῆσαι πρὸς ἐμέ οἷον δεῖ. Καὶ μὴν οὐδέν γε ποικίλον, ἔφη ὁ Σωκράτης, οὐδὲ κακὸν δεῖ ἐπ' αὐτόν, ὡς ἐμοὶ δοκεῖ, μηχανᾶσθαι· οἷς δὲ καὶ σὺ ἐπίστασαι αὐτοὺς, οἶμαι ἂν αὐτὸν ἀλόντια περὶ πολλοῦ ποιεῖσθαι σε. (11) Οὐκ ἂν φθάνοις, ἔφη, λέγων, εἴ τι ἦσθησαί με φίλτρον ἐπιστάμενον, ὃ ἐγὼ εὐδῶς λέληθα ἐμαυτόν; Λέγε δὴ μοι, ἔφη, εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅποτε θύοι, καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιήης; Ἀῆλον ὅτι κατάρχοιμι ἂν τοῦ αὐτοῦ, ὅτε θύοιμι, καλεῖν ἐκείνον. (12) Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὅποτε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιήης; Ἀῆλον ὅτι πρότερος ἂν ἐγχειροῦν ἐπιμελεῖσθαι τῶν ἐκείνου, ὅποτε ἀποδημοίῃ. (13) Εἰ δὲ βούλοιο ξένον ποιῆσαι ὑποδέχεσθαι σεαυτὸν, ὅποτε ἔλθοις εἰς τὴν ἐκείνου, τί ἂν ποιήης; Ἀῆλον ὅτι καὶ τοῦτον πρότερος ὑποδεχοίμην ἂν, ὅποτε ἔλθοι Ἀθήναζε· καὶ εἴ γε βουλοίμην αὐτὸν προθυμεῖσθαι διαπραττεῖν μοι, ἐφ' ᾧ ἤκοιμι, δῆλον ὅτι καὶ τοῦτο θέοι ἂν πρότερον αὐτὸν ἐκείνῳ ποιεῖν.

τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντροφῶν· πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσί τε μᾶλλον τοὺς συναδέλφους ὄντας τῶν ἀναδέλφων, καὶ ἦτιον τούτοις ἐπιτίθενται. (5) Καὶ ὁ Χαιρεκράτης εἶπεν· Ἀλλ' εἰ μὲν, ὦ Σώκρατες, μὴ μέγα εἴη τὸ διάφορον, ἴσως ἂν δέοι φέρειν τὸν ἀδελφόν, καὶ μὴ μικρῶν ἔνεκα φεύγειν· ἀγαθὸν γάρ, ὥσπερ καὶ σὺ λέγεις, ἀδελφός, ὦν οἶον δεῖ· ὅποτε μέντοι παντὸς ἐνδέοι, καὶ πᾶν τὸ ἐναντιώτατον εἴη, τί ἂν τις ἐπιχειροῇ τοῖς ἀδυνάτοις; (6) Καὶ ὁ Σωκράτης ἔφη· Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ὥσπερ οὐδὲ σοί, ἢ ἔστιν οἷς καὶ πάνυ ἀρέσκει; Διὰ τοῦτο γάρ τοι, ἔφη, ὦ Σώκρατες, ἄξιόν ἐστιν ἐμοὶ μισεῖν αὐτὸν, ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δέ, ὅπου ἂν παρῇ, πανταχοῦ καὶ ἔργῳ καὶ λόγῳ ζημία μᾶλλον ἢ ὠφέλειά ἐστιν. (7) Ἀρ' οὖν, ἔφη ὁ Σωκράτης, ὥσπερ ἵππος τῷ ἀνεπιστήμονι μὲν ἐγχειροῦντι δὲ χρῆσθαι ζημία ἐστίν, οὕτω καὶ ἀδελφός, ὅταν τις αὐτῷ μὴ ἐπιστάμενος ἐγχειρῇ χρῆσθαι, ζημία ἐστί; (8) Πῶς δ' ἂν ἐγώ, ἔφη ὁ Χαιρεκράτης, ἀνεπιστήμων εἴην ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιῶντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν, οὐκ ἂν δυναίμην οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσσομαι. (9) Καὶ ὁ Σωκράτης ἔφη· Θαυμασιά γε λέγεις, ὦ Χαιρέκρατες, εἰ κύνα μὲν, εἰ σοὶ ἦν ἐπὶ προβάτοις ἐπιτήδειος, καὶ τοὺς μὲν ποι-

μένας ἡσπάζειτο, σοὶ δὲ προσιώντι ἐχαλέπαινον, ἀμελήσας ἂν τοῦ ὀργίζεσθαι ἐπειρῶ εὐ ποιήσας προὔρην αὐτόν· τὸν δὲ ἀδελφὸν φῆς μὲν μέγα ἂν ἀγαθὸν εἶναι, ὄντα πρὸς σέ οἷον δεῖ, ἐπίστασθαι δὲ ὁμολογῶν καὶ εὐ ποιεῖν καὶ εὐ λέγειν, οὐκ ἐπιχειρεῖς μηχανᾶσθαι, ὅπως σοὶ ὡς βέλτιστος ἔσται;

(10) Καὶ ὁ Χαιρεκράτης, Λέδοικα, ἔφη, ὦ Σώκρατες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν, ὥστε Χαιρεφῶντα ποιῆσαι πρὸς ἐμέ οἷον δεῖ. Καὶ μὴν οὐδὲν γε ποικίλον, ἔφη ὁ Σωκράτης, οὐδὲ καινὸν δεῖ ἐπ' αὐτόν, ὡς ἐμοὶ δοκεῖ, μηχανᾶσθαι· οἷς δὲ καὶ σὺ ἐπίστασαι αὐτὸς, οἶμαι ἂν αὐτὸν ἀλόντα περὶ πολλοῦ ποιεῖσθαι σε. (11) Οὐκ ἂν φθάνοις, ἔφη, λέγων, εἴ τι ἦσθησαί με φίλιτρον ἐπιστάμενον, ὃ ἐγὼ εἰδὼς λέληθα ἐμαυτόν; Λέγε δὴ μοι, ἔφη, εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅποτε θύοι, καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιήης; Ἀῖνον ὅτι κατάρχοιμι ἂν τοῦ αὐτοῦ, ὅτε θύοιμι, καλεῖν ἐκείνον. (12) Εἰ δὲ βούλοιο τῶν φίλων τινα προτρέψασθαι, ὅποτε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιήης; Ἀῖνον ὅτι πρότερος ἂν ἐγχειροῖην ἐπιμελεῖσθαι τῶν ἐκείνου, ὅποτε ἀποδημοίῃ. (13) Εἰ δὲ βούλοιο ξένον ποιῆσαι ὑποδέχεσθαι σεαυτὸν, ὅποτε ἔλθοις εἰς τὴν ἐκείνου, τί ἂν ποιήης; Ἀῖνον ὅτι καὶ τοῦτον πρότερος ὑποδεχοίμην ἂν, ὅποτε ἔλθοι Ἀθήναζε· καὶ εἴ γε βουλοίμην αὐτὸν προθυμεῖσθαι διαπράττειν μοι, ἐφ' ᾧ ἤκοιμι, δῆλον ὅτι καὶ τοῦτο θέοι ἂν πρότερον αὐτὸν ἐκείνῳ ποιεῖν.

(14) Πάντι ἄρα σύ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπισιάμενος πάλαι ἀπεκρύπτου· ἢ ὅκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς φανῇς, εἰς πρότερος τὸν ἀδελφὸν εὖ ποιῇς; καὶ μὴν πλείστου γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιος εἶναι, ὅς ἂν φθάνῃ τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους εὐεργετῶν· εἰ μὲν οὖν ἐδόκει μοι Χαιρεφῶν ἡγεμονικώτερος εἶναι σοῦ πρὸς τὴν πράξιν ταύτην, ἐκεῖνον ἂν ἐπειρώμην πείθειν πρότερον ἐγχειρεῖν τῷ σε φίλον ποιεῖσθαι· νῦν δέ μοι σὺ δοκεῖς ἡγούμενος μᾶλλον ἂν ἐξεργάσασθαι τοῦτο. (15) Καὶ ὁ Χαιρεκράτης εἶπεν· "Αἰοπα λέγεις, ὦ Σώκρατες, καὶ οὐδαμῶς πρὸς σοῦ, ὅς γε κελεύεις ἐμὲ νεώτερον ὄντα καθηγεῖσθαι· καίτοι τοῦτου γε παρὰ πᾶσιν ἀνθρώποις τὰναντία νομίζεται, τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ ἔργου καὶ λόγου. (16) Πῶς; ἔφη ὁ Σωκράτης· οὐ γὰρ καὶ ὁδοῦ παραχωρῆσαι τὸν νεώτερον τῷ πρεσβυτέρῳ συντυγχάνοντι πανταχοῦ νομίζεται; καὶ καθήμενον ὑπανασιτῆναι, καὶ κοίτῃ μαλακῇ τιμῆσαι, καὶ λόγων ὑπεῖξαι; ὦ γὰρ εὖ, μὴ ὅκνει, ἔφη, ἀλλ' ἐγχείρει τὸν ἄνδρα καταπραΰνειν· καὶ πάνυ ταχύ σοι ὑπακούσεται· οὐχ ὁρᾷς, ὡς φιλότιμός ἐστι καὶ ἐλευθέριος; τὰ μὲν γὰρ πονηρὰ ἀνθρώπια οὐκ ἂν ἄλλως μᾶλλον ἔλοις, ἢ εἰ διδοίης τι· τοὺς δὲ καλοὺς καγαθοὺς ἀνθρώπους προσφιλῶς χρώμενος μάλιστα ἂν κατεργάσαιω. (17) Καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν, ἐμοῦ ταῦτα ποιούντις, ἐκεῖνος μηδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης,

ἢ κινδυνεύσεις ἐπιδεῖξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; Ἀλλ' οὐδὲν οἶμαι τούτων ἔσεσθαι· νομίζω γὰρ αὐτὸν, ἐπειδὰν αἰσθηταί σε προκαλούμενον ἑαυτὸν εἰς τὸν ἀγῶνα τοῦτον, πάνυ φιλονικήσῃν, ὅπως περιγένηται σου καὶ λόγῳ καὶ ἔργῳ εὖ ποιῶν. (18) Νῦν μὲν γὰρ οὕτως, ἔφη, διάκεισθον, ὥσπερ εἰ τῷ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλων ἐποίησεν, ἀφεμένῳ τούτου τράποντο πρὸς τὸ διακωλύειν ἀλλήλων· ἢ εἰ τῷ πόδε θείᾳ μοίρᾳ πεποτημένῳ πρὸς τὸ συνεργεῖν ἀλλήλων, ἀμελήσαντε τούτου ἐμποδίζοιεν ἀλλήλων. (19) Οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ κακοδαιμονία, τοῖς ἐπ' ὠφελείᾳ πεποτημένοις ἐπὶ βλάβῃ χρῆσθαι; Καὶ μὴν ἀδελφῶ γε, ὡς ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι ὠφελείᾳ ἀλλήλων, ἢ χεῖρέ τε καὶ πόδε καὶ ὀφθαλμῶ καὶ τᾶλλα, ὅσα ἀδελφὰ ἔφυσεν ἀνθρώποις. Χεῖρες μὲν γὰρ, εἰ δέοι αὐτὰς τὰ πλέον ὀργυιᾶς διέχοντα ἅμα ποιῆσαι, οὐκ ἂν δύναιτο· πόδες δὲ οὐδ' ἂν ἐπὶ τὰ ὀργυιᾶν διέχοντα ἔλθοιεν ἅμα· ὀφθαλμοὶ δέ, οἱ καὶ δοκοῦντες ἐπὶ πλεῖστον ἐξικνεῖσθαι, οὐδ' ἂν τῶν ἔτι ἐγγυτέρῳ ὄντων τὰ ἔμπροσθεν ἅμα καὶ τὰ ὀπίσθεν ἰδεῖν δύναιτο· ἀδελφῶ δέ, φίλῳ ὄντι, καὶ πολὺ διεσιῶτε πράττετον ἅμα καὶ τὰ ἐπ' ὠφελείᾳ ἀλλήλων.

CAP. IV.

De amicitiae pretio.

Ἦκουσα δὲ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου, ἐξ ὧν ἔμοιγε ἐδόκει μάλιστα ἂν τις ὠφελεῖσθαι πρὸς φίλων κτησίῳ τε καὶ χρείαν· τοῦτο μὲν γὰρ δὴ πολλῶν ἔφη ἀκούειν, ὡς πάντων κτημάτων κράτιστον ἂν εἴη φίλος σαφὴς καὶ ἀγαθός· ἐπιμελουμένους δὲ παντὸς μᾶλλον ὄρᾳν ἔφη τοὺς πολλοὺς ἢ φίλων κτήσεως. (2) Καὶ γὰρ οἰκίας καὶ ἀγροὺς καὶ ἀνδράποδα καὶ βοσκήματα καὶ σκευὴ κτωμένους τε ἐπιμελῶς ὄρᾳν ἔφη, καὶ τὰ ὄντα σώζειν περρωμένους· φίλον δέ, ὃ μέγιστον ἀγαθὸν εἶναι φασιν, ὄρᾳν ἔφη τοὺς πολλοὺς οὕτε ὅπως κτήσονται φραντίζοντας, οὕτε ὅπως οἱ ὄντες ἑαυτοῖς σώζονται. (3) Ἀλλὰ καὶ καμνόντων φίλων τε καὶ οἰκετῶν, ὄρᾳν τινος ἔφη τοῖς μὲν οἰκέταις καὶ ἰατροῦς εἰσάγοντας, καὶ τᾶλλα τὰ πρὸς ὑγίειαν ἐπιμελῶς παρασκευάζοντας, τῶν δὲ φίλων ὀλιγοροῦντας· ἀποθανόντων τε ἀμφοτέρων, ἐπὶ μὲν τοῖς οἰκέταις ἀχθομένους τε καὶ ζημίαν ἡγουμένους, ἐπὶ δὲ τοῖς φίλοις οὐδὲν οἰόμενους ἐλαττοῦσθαι· καὶ τῶν μὲν ἄλλων κτημάτων οὐδὲν ἐῶντας ἀθεράπευτον οὐδ' ἀνεπίσκεπτον, τῶν δὲ φίλων ἐπιμελείας δεομένων ἀμελοῦντας. (4) Ἐπὶ δὲ πρὸς τούτοις ὄρᾳν ἔφη τοὺς πολλοὺς τῶν μὲν ἄλλων κτημάτων καὶ πάνυ πολλῶν αὐτοῖς ὄντων τὸ πλεῖθος εἰδόμενος, τῶν δὲ φίλων ὀλίγων ὄντων

οὐ μόνον τὸ πλῆθος ἀγνοοῦντας, ἀλλὰ καὶ τοῖς
 πυνθανομένοις τοῦτο καταλέγειν ἐγχειρήσαντας, οὓς
 ἐν τοῖς φίλοις ἔθεσαν, πάλιν τούτους ἀνατίθεσθαι·
 τοσοῦτον αὐτοὺς τῶν φίλων φροντίζειν. (5) Καίτοι
 πρὸς ποῖον κτῆμα τῶν ἄλλων παραβαλλόμενος φί-
 λος ἀγαθὸς οὐκ ἂν πολλῷ κρείττων φανεῖ; ποῖος
 γὰρ ἵππος ἢ ποῖον ζεῦγος οὕτω χρήσιμον, ὥσπερ ὁ
 χρησιὸς φίλος; ποῖον δὲ ἀνδράποδον οὕτως εὖνουν
 καὶ παραμόνιμον; ἢ ποῖον ἄλλο κτῆμα οὕτω πάγ-
 χρηστον; (6) Ὁ γὰρ ἀγαθὸς φίλος ἐαυτὸν τάττει
 πρὸς πᾶν τὸ ἐλλείπον τῷ φίλῳ καὶ τῆς τῶν ἰδίων
 κατασκευῆς καὶ τῆς τῶν κοινῶν πράξεως· καὶ ἂν τέ
 τινα εὖ ποιῆσαι δέη, συνεπισχύει, ἂν τέ τις φόβος
 ταράττῃ, συμβοηθεῖ, τὰ μὲν συναναλίσκων, τὰ δὲ
 συμπράττων, καὶ τὰ μὲν συμπείθων, τὰ δὲ βιαζό-
 μενος, καὶ εὖ μὲν πράττοντας πλεῖστα εὐφραίνων,
 σφαλλομένους δὲ πλεῖστα ἐπανορθῶν. (7) Ἄ δὲ
 αἷ τε χεῖρες ἐκάστω ὑπηρετοῦσι, καὶ οἱ ὀφθαλμοὶ
 προορῶσι, καὶ τὰ ὤτα προακούουσι, καὶ οἱ πόδες
 διανύτουσι, τούτων φίλος εὐεργετῶν οὐδενὸς λείπε-
 ται· πολλάκις δὲ, ἂν πρὸ αὐτοῦ τις οὐκ ἐξειρ-
 γάσατο ἢ οὐκ εἶδεν ἢ οὐκ ἤκουσεν ἢ οὐ δαήνυσε,
 ταῦτα ὁ φίλος πρὸ τοῦ φίλου ἐξήρκεσεν. Ἄλλ'
 ὅμως ἔνιοι δένδρα μὲν πειρῶνται θεραπεύειν τοῦ
 καρποῦ ἕνεκεν· τοῦ δὲ παμφορωτάτου κτήματος, ὃ
 καλεῖται φίλος, ἀργῶς καὶ ἀνειμένως οἱ πλεῖστοι ἐπι-
 μέλονται.

CAP. V.

Explorare se quemque, quanti ab amicis aestimari possit, et ut magni aestimetur, elaborare debere.

Ἦκουσα δὲ ποτε καὶ ἄλλον αὐτοῦ λόγον, ὃς ἐδόκει μοι προτρέπειν τὸν ἀκούοντα ἐξετάζειν ἑαυτὸν, ὅπουσιν τοῖς φίλοις ἄξιός εἴη. Ἰδὼν γάρ τινα τῶν ξυνόντων ἀμελοῦντα φίλου πενίᾳ πιεζομένου, ἤρετο Ἀντισθένη ἐναντίον τοῦ ἀμελοῦντος αὐτοῦ καὶ ἄλλων πολλῶν. (2) Ἄρα, ἔφη, ὦ Ἀντισθένης, εἰσὶ τινες ἄξιοι φίλων, ὥσπερ οἰκετῶν; Τῶν γὰρ οἰκετῶν ὁ μὲν πρὸς δύο μναῖν ἄξιός ἐστιν, ὁ δὲ οὐδ' ἡμιμναίου, ὁ δὲ πέντε μναῶν, ὁ δὲ καὶ δέκα. Νικίας δὲ ὁ Νικηράτου λέγεται ἐπιστάτην εἰς τὰργύρια πρίασθαι ταλάντου. Σκοπῶμεν δὴ τοῦτο, ἔφη, εἰ ἄρα, ὥσπερ τῶν οἰκετῶν, οὕτω καὶ τῶν φίλων εἰσὶν ἄξιοι. (3) Ναὶ μὰ Δί', ἔφη ὁ Ἀντισθένης· ἐγὼ οὖν βουλοίμην ἂν τὸν μὲν τινα φίλον μοι εἶναι μᾶλλον ἢ δύο μναῖς, τὸν δ' οὐδ' ἂν ἡμιμναίου προτιμησαίμην, τὸν δὲ καὶ πρὸς δέκα μναῶν ἐλοίμην ἂν, τὸν δὲ πρὸς πάντων χρημάτων καὶ πόρων προτιμήν ἂν φίλον μοι εἶναι. (4) Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴ γε ταῦτα τοιαῦτά ἐστι, καλῶς ἂν ἔχοι ἐξετάζειν τὰ ἑαυτοῦ, πόσους ἄρα τυγχάνει τοῖς φίλοις ἄξιός ὢν, καὶ πειραῖσθαι ὡς πλείστου ἄξιός εἶναι, ἵνα ἥτιον αὐτὸν οἱ φίλοι προδιδῶσιν· ἐγὼ γάρ τοι, ἔφη, πολλάκις ἀκούω τοῦ μὲν, ὅτι προῦδωκεν

αὐτὸν φίλος ἀνὴρ, τοῦ δέ, ὅτι μὲν ἀνθ' ἑαυτοῦ
 μᾶλλον εἴλετο ἀνὴρ, ὃν ᾤετο φίλον εἶναι. (5) Τὰ
 τοιαῦτα πάντα σκοπῶ, μὴ, ὥσπερ, ὅταν τις οἰκέτην
 πονηρὸν πωλῇ καὶ ἀποδίδωται τοῦ εὐρόντος, οὕτω
 καὶ τὸν πονηρὸν φίλον, ὅταν ἐξῇ τὸ πλεῖον τῆς ἀξί-
 ας λαβεῖν, ἐπαγωγὸν ἢ προδίδωσθαι· τοὺς δὲ χρη-
 στοὺς οὕτε οἰκέτας πάνυ τι πωλουμένους ὀρῶ, οὕτε
 φίλους προδιδόμενους.

CAP. VI.

De amicis cum deligendis tum conciliandis.

Ἐδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν, φίλους
 ὁποίους ἄξιον κτᾶσθαι, φρενοῦν τοιάδε λέγων· Εἰ-
 πέ μοι, ἔφη, ὦ Κριτόβουλε, εἰ δεοίμεθα φίλου ἀγα-
 θοῦ, πῶς ἂν ἐπιχειροῦμεν σκοπεῖν; ἄρα πρῶτον
 μὲν ζητητέον, ὅστις ἄρχει γαστροῦ τε καὶ φιλοποσίας
 καὶ λαγνείας καὶ ὕπνου καὶ ἀργίας; ὁ γὰρ ὑπὸ
 τούτων κρατούμενος οὐτ' αὐτὸς ἑαυτῷ δύναται ἂν
 οὕτε φίλῳ τὰ θέοντα πράττειν. Μὰ Δί', οὐ δῆτα,
 ἔφη. Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφε-
 κτέον δοκεῖ σοι εἶναι; Πάνυ μὲν οὖν, ἔφη. (2) Τί
 γάρ; ἔφη, ὅστις δαπανηρὸς ὢν μὴ αὐτάρκης ἐστίν,
 ἀλλ' αἰετῶν πλησίον δεῖται, καὶ λαμβάνων μὲν μὴ
 δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τὸν μὴ δι-
 δόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος

εἶναι; Πάνυ, ἔφη. Οὐκοῦν ἀφεκτέον καὶ τούτου; Ἀφεκτέον μέντοι, ἔφη. (3) Τί γάρ; ὅστις χρηματίζεσθαι μὲν δύναται, πολλῶν δὲ χρημάτων ἐπαυ-
μεῖ, καὶ διὰ τοῦτο δυσξύμβολός ἐστι, καὶ λαμβάνων
μὲν ἡδεται, ἀποδιδόναι δὲ οὐ βούλεται; Ἐμοὶ μὲν
δοκεῖ, ἔφη, οὗτος ἔτι πονηρότερος ἐκείνου εἶναι.
(4) Τί δέ; ὅστις διὰ τὸν ἔρωτα τοῦ χρηματίζεσθαι
μηδὲ πρὸς ἕν ἄλλο σχολὴν ποιεῖται, ἢ ὁπόθεν αὐ-
τὸς κερδανεῖ; Ἀφεκτέον καὶ τούτου, ὥς ἐμοὶ δοκεῖ.
ἀνωφελὲς γὰρ ἂν εἴη τῷ χρωμένῳ. Τί δέ; ὅστις
στασιώδης τέ ἐστι καὶ θέλων πολλοὺς τοῖς φίλοις
ἐχθροὺς παρέχειν; Φευκτέον, νῆ Δία, καὶ τοῦτον.
Εἰ δέ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχοι, εὖ δὲ
πάσχων ἀνέχοιτο, μηδὲν φροντίζων τοῦ ἀντενεργε-
τεῖν; Ἀνωφελὲς ἂν εἴη καὶ οὗτος· ἀλλὰ ποῖον, ὦ
Σώκρατες, ἐπιχειρήσομεν φίλον ποιεῖσθαι; (5) Οἶ-
μαι μὲν, ὅς τὰναντία τούτων, ἐγκρατὴς μὲν ἐστι
τῶν διὰ τοῦ σώματος ἡδονῶν, εὖορκος δὲ καὶ εὖξύμ-
βολος ὧν τυγχάνει, καὶ φιλόνεικος πρὸς τὸ μὴ ἐλ-
λείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας ἑαυτὸν,
ᾧστε λυσitteλεῖν τοῖς χρωμένοις. (6) Πῶς οὖν ἂν
ταῦτα δοκιμάσαιμεν, ὦ Σώκρατες, πρὸ τοῦ χρη-
σθαι; Τοὺς μὲν ἀνδριαντοποιοὺς, ἔφη, δοκιμάζο-
μεν, οὐ τοῖς λόγοις αὐτῶν τεκμαιρόμενοι, ἀλλ' ὅν
ἂν ὁρῶμεν τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασ-
μένον, τούτῳ πιστεύομεν καὶ τοὺς λοιποὺς εὖ ποιή-
σειν. (7) Καὶ ἄνδρα δὴ λέγεις, ἔφη, ὅς ἂν τοὺς
φίλους τοὺς πρόσθεν εὖ ποιῶν φαίνηται, δῆλον εἰ-

ναι καὶ τοὺς ὑστέρους εὐεργετήσοντα; Καὶ γὰρ ἵπποις, ἔφη, ὃν ἂν τοῖς πρόσθεν ὁρῶ καλῶς κεχρημένον, τοῦτον καὶ ἄλλοις οἶμαι καλῶς χρήσεσθαι. (8) Εἶεν, ἔφη· ὅς δ' ἂν ἡμῖν ἄξιος φιλίας δοκῇ εἶναι, πῶς χρὴ φίλον τοῦτον ποιεῖσθαι; Πρῶτον μὲν, ἔφη, τὰ παρὰ τῶν θεῶν ἐπισκεπτόν, εἰ συμβουλευουσιν αὐτὸν φίλον ποιεῖσθαι. Τί οὖν; ἔφη, ὃν ἂν ἡμῖν δοκῇ, καὶ οἱ θεοὶ μὴ ἐναντιῶνται, ἔχεις εἰπεῖν, ὅπως οὗτος θηρατεύς; (9) Μὰ Δί', ἔφη, οὐ κατὰ πόδας, ὥσπερ ὁ λαγὼς, οὐδ' ἀπάτη, ὥσπερ αἱ ὄρνιθες, οὐδὲ βία, ὥσπερ οἱ ἐχθροί· ἄκοντα γὰρ φίλον ἐλεῖν ἐργῶδες· χαλεπὸν δὲ καὶ δήσαντα κατέχειν, ὥσπερ δαῦλον· ἐχθροὶ γὰρ μᾶλλον ἢ φίλοι γίνονται οἱ ταῦτα πάσχοντες. Φίλοι δὲ πῶς; ἔφη. (10) Εἶναι μὲν τινὰς φασιν ἐπιδὰς, ἃς οἱ ἐπιστάμενοι ἐπ' αὐτοὺς οἷς ἂν βούλωνται, φίλους ἑαυτοῖς ποιοῦνται· εἶναι δὲ καὶ φίλτρα, οἷς οἱ ἐπιστάμενοι πρὸς οὓς ἂν βούλωνται χρώμενοι, φιλοῦνται ὑπ' αὐτῶν. (11) Πόθεν οὖν, ἔφη, ταῦτα μάθοιμεν ἂν; Ἄ μὲν αἱ Σειρήνες ἐπῆδον τῇ Ὀδυσσεῖ, ἤκουσας Ὀμήρου, ὧν ἔστιν ἀρχὴ τοιαῦδε τις·

Διὺρ' ἄγε δὴ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν.

Ταύτην οὖν, ἔφη, τὴν ἐπιδὴν, ὧ Σώκρατες, καὶ τοῖς ἄλλοις ἀνθρώποις αἱ Σειρήνες ἐπ' αὐτοὺς κατεῖχον, ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν τοὺς ἐπασθέντας; (12) Οὐκ· ἀλλὰ τοῖς ἐπ' ἀρετῇ φιλοτιμουμένοις οὕτως ἐπῆδον. Σχεδὸν τι λέγεις τοιαῦτα

χρῆναι ἐκάστω ἐπάδειν, οἷα μὴ νομιεῖ ἀκούων τὸν
 ἐπαινοῦντα καταγελῶντα λέγειν · οὕτω μὲν γὰρ
 ἐχθίων τ' ἂν εἴη, καὶ ἀπελαύνει τοὺς ἀνθρώπους
 ἀφ' ἑαυτοῦ, εἰ τὸν εἰδότες, ὅτι μικρὸς τε καὶ αἰσχρὸς
 καὶ ἀσθενὴς ἐστίν, ἐπαινοίη λέγων, ὅτι καλὸς τε καὶ
 μέγας καὶ ἰσχυρὸς ἐστίν. Ἄλλας δέ τινας οἶσθα
 ἐλφθάς; (13) Οὐκ · ἀλλ' ἤκουσα μὲν, ὅτι Περι-
 κλῆς πολλὰς ἐπίσταιτο, ἅς ἐπ' αὐτῷ τῇ πόλει ἐποίει
 αὐτὴν φιλεῖν αὐτόν. Θεμιστοκλῆς δὲ πῶς ἐποίησε
 τὴν πόλιν φιλεῖν αὐτόν; Μὰ Δί' οὐκ ἐπ' αὐτῷ,
 ἀλλὰ περιιάψας τι ἀγαθὸν αὐτῇ. (14) Δοκεῖς μοι
 λέγειν, ὦ Σώκρατες, ὥς, εἰ μέλλοιμεν ἀγαθὸν τινα
 κτήσεσθαι φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέ-
 σθαι [λέγειν τε καὶ πράττειν]. Σὺ δὲ ὦρε, ἔφη ὁ
 Σωκράτης, οἷόν τ' εἶναι πονηρὸν ὄντα χρηστοὺς φί-
 λους κτήσεσθαι; (15) Ἐώρων γὰρ, ἔφη ὁ Κρι-
 τόβουλος, ῥήτοράς τε φαῦλους ἀγαθοῖς δημηγόροις
 φίλους ὄντας, καὶ στρατηγεῖν οὐχ ἱκανοὺς πάν-
 στρατηγικοῖς ἀνδράσιν ἐταίρους. (16) Ἄρ' οὖν,
 ἔφη, καὶ, περὶ οὗ διαλεγόμεθα, οἶσθ' ἄ τις, οἷ
 ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεί-
 σθαι; Μὰ Δί', οὐ δῆτ', ἔφη · ἀλλ' εἰ ἀδύνατόν
 ἐστὶ, πονηρὸν ὄντα καλοὺς καὶ ἀγαθοὺς φίλους κτή-
 σασθαι, ἐκεῖνο ἤδη λέγε μοι, εἰ ἐστίν, αὐτὸν καλὸν
 καὶ ἀγαθὸν γενόμενον, ἐξ εἰοίμου τοῖς καλοῖς καὶ ἀγα-
 θοῖς φίλον εἶναι. (17) Ἡ ταράττει σε, ὦ Κριτό-
 βουλε, ὅτι πολλάκις ἄνδρας καὶ καλὰ πράττοντας
 καὶ τῶν αἰσχυρῶν ἀπεχομένους ὁρᾷς, ἀντὶ τοῦ φί-

λους εἶναι στασιάζοντας ἀλλήλοις, καὶ χαλεπώτερον
 χρωμένους τῶν μηδενὸς ἀξίων ἀνθρώπων; (18)
 Καὶ οὐ μόνον γ', ἔφη ὁ Κριτόβουλος, οἱ ἰδιώται
 τοῦτο ποιῶσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν
 μάλιστα ἐπιμελούμεναι, καὶ τὰ αἰσχροῦ ἥκιστα προ-
 σιέμεναι, πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας.
 (19) Ἄ λογιζόμενος, πάννυ ἀθύμως ἔχω πρὸς τὴν
 τῶν φίλων κτήσιν· οὔτε γὰρ τοὺς πονηροὺς ὁρῶ
 φίλους ἀλλήλοις δυναμένους εἶναι· πῶς γὰρ ἂν ἡ
 ἀχάριστοι ἢ ἀμελεῖς ἢ πλεονέκται ἢ ἄπιστοι ἢ ἀκρα-
 τεῖς ἄνθρωποι δύναντο φίλοι γενέσθαι; Οἱ μὲν
 οὖν πονηροὶ πάντως ἔμοιγε δοκοῦσιν ἀλλήλοις ἐχ-
 θροὶ μᾶλλον ἢ φίλοι πεφυκέναι. (20) Ἀλλὰ μὴν,
 ὥσπερ σὺ λέγεις, οὐδ' ἂν τοῖς χρηστοῖς οἱ πονηροί
 ποτε συναρμόσειαν εἰς φιλίαν· πῶς γὰρ οἱ τὰ πονη-
 ρὰ ποιῶντες τοῖς τὰ τοιαῦτα μισοῦσι φίλοι γένοιντ'
 ἂν; Εἰ δέ δὴ καὶ οἱ ἀρετὴν ἀσκούντες στασιάζου-
 σί τε περὶ τοῦ πρωτεύειν ἐν ταῖς πόλεσι, καὶ φθο-
 ροῦντες ἑαυτοῖς μισοῦσαν ἀλλήλους, τίνες ἔτι φίλοι
 ἔδονται, καὶ ἐν τίσιν ἀνθρώποις εὐνοια καὶ πίστις
 ἔσται; (21) Ἀλλ' ἔχει μὲν, ἔφη ὁ Σωκράτης, ποι-
 κίλως πως ταῦτα, ὦ Κριτόβουλε· φύσει γὰρ ἔχου-
 σιν οἱ ἄνθρωποι τὰ μὲν, φιλικά· δέονται τε γὰρ
 ἀλλήλων, καὶ ἐλεοῦσι, καὶ συνεργοῦντες ὠφελοῦσι,
 καὶ τοῦτο συνιέντες χάριν ἔχουσιν ἀλλήλοις· τὰ δέ,
 πολεμικά· τὰ τε γὰρ αὐτὰ καλὰ καὶ ἡδέα νομίζον-
 τες ὑπὲρ τούτων μάχονται, καὶ διχογνωμονοῦντες
 ἐναντιοῦνται· πολεμικὸν δὲ καὶ ἔρις καὶ ὀργή· καὶ

δυσμενές μὲν ὁ τοῦ πλεονεκτεῖν ἔρως, μισητὸν δὲ ὁ
 φθόνος. (22) Ἀλλ' ὅμως διὰ τούτων πάντων ἡ
 φιλία διαδυομένη συνάπτει τοὺς καλοὺς τε καγα-
 θοὺς· διὰ γὰρ τὴν ἀρετὴν αἰροῦνται μὲν ἄνευ πό-
 νου τὰ μέτρια κεκτηῖσθαι μᾶλλον, ἢ διὰ πολέμου
 πάντων κυριεύειν· καὶ δύνανται πεινώντες καὶ δι-
 ψῶντες ἀλύπως σίτου καὶ ποτοῦ κοινωνεῖν, καὶ τοῖς
 τῶν ὠραίων ἀφροδισίοις ἡδόμενοι ἐγκατερεῖν, ὥστε
 μὴ λυπεῖν, οὓς μὴ προσήκει. (23) δύνανται δὲ
 καὶ χρημάτων οὐ μόνον, τοῦ πλεονεκτεῖν ἀπεχόμε-
 νοι, νομίμως κοινωνεῖν, ἀλλὰ καὶ ἐπαρκεῖν ἀλλή-
 λους· δύνανται δὲ καὶ τὴν ἔριν οὐ μόνον ἀλύπως
 ἀλλὰ καὶ συμφερόντως ἀλλήλοις διατίθεσθαι, καὶ
 τὴν ὀργὴν κωλύειν εἰς τὸ μεταμελησόμενον προϊέ-
 ναι· τὸν δὲ φθόνον παντάπασιν ἀφαιροῦσι, τὰ μὲν
 ἑαυτῶν ἀγαθὰ τοῖς φίλοις οἰκεῖα παρέχοντες, τὰ δὲ
 τῶν φίλων, ἑαυτῶν νομίζοντες. (24) Πῶς οὖν οὐκ
 εἰκὸς τοὺς καλοὺς τε καγαθοὺς καὶ τῶν πολιτικῶν
 τιμῶν μὴ μόνον ἀβλαβεῖς ἀλλὰ καὶ ὠφελίμους ἀλ-
 λήλοις κοινωνοὺς εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες
 ἐν ταῖς πόλεσι τιμᾶσθαι τε καὶ ἄρχειν, ἵνα ἐξουσίαν
 ἔχωσι χρήματά τε κλέπτειν καὶ ἀνθρώπους βιάζε-
 σθαι καὶ ἡδυνάθεῖν, ἄδικοί τε καὶ πονηροὶ ἂν εἶεν
 καὶ ἀδύνατοι ἄλλῃ συναρμόσαι. (25) Εἰ δέ τις ἐν
 πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτός τε μὴ ἀδι-
 κῆται, καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνηται,
 καὶ ἄρξας ἀγαθόν τι ποιεῖν τὴν πατρίδα πειράται,
 διὰ τί ὁ τοιοῦτος ἄλλῃ τοιούτῳ οὐκ ἂν δύναίτο συν-

αρμόσαι ; πότερον τοὺς φίλους ὠφελεῖν μετὰ τῶν καλῶν καγαθῶν ἤτιον δυνήσεται ; ἢ τὴν πόλιν εὐεργετῆν ἀδυνατώτερος ἔσται, καλοὺς τε καγαθοὺς ἔχων συνεργούς ; (26) Ἀλλὰ καὶ ἐν τοῖς γυμνακοῖς ἀγῶσι δηλόν ἐστιν, ὅτι, εἰ ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χείρους ἵεναι, πάντας ἂν τοὺς ἀγῶνας οὗτοι ἐνίκων, καὶ πάντα τὰ ἀθλα οὗτοι ἐλάμβανον. Ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἔωσι τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ καγαθοὶ κρατισταεύουσιν, οὐδεὶς κωλύει, μεθ' οὗ ἂν τις βούληται, τὴν πόλιν εὐεργετῆν · πῶς οὖν οὐ λυσιτελεῖ τοὺς βελτίστους φίλους κτησάμενον πολιτεύεσθαι, τούτοις κοινωνοῖς καὶ συνεργοῖς τῶν πράξεων μᾶλλον ἢ ἀνταγωνισταῖς χρώμενον ; (27) Ἀλλὰ μὴν κακείνο δηλον, ὅτι, καὶ πολέμῃ τις τιτὶ, συμμαχῶν δεήσεται, καὶ τούτων πλείονων, ἔαν καλοῖς καγαθοῖς ἀντιτάττηται · καὶ μὴν οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι, ἵνα θέλωσι προθυμεῖσθαι · πολὺ δὲ κρεῖττον τοὺς βελτίστους ἐλάττονας εὖ ποιεῖν, ἢ τοὺς χείρονας πλείονας ὄντας · οἱ γὰρ πονηροὶ πολὺ πλεόνων εὐεργεσιῶν ἢ οἱ χρηστοὶ δέονται. (28) Ἀλλὰ θαρρόων, ἔφη, ὦ Κριτόβουλε, πειρῶ ἀγαθὸς γίγνεσθαι, καὶ τοιοῦτος γιγνόμενος θηρᾶν ἐπιχείρει τοὺς καλοὺς τε καγαθοὺς · ἴσως δ' ἂν τί σοι καγὼ συλλαβεῖν εἰς τὴν τῶν καλῶν τε καγαθῶν θήραν ἔχοιμι, διὰ τὸ ἐρωτικὸς εἶναι · δεινῶς γάρ, ὧν ἂν ἐπιθυμήσω ἀνθρώπων, ὅλος ὥρμημαι ἐπὶ τὸ φιλῶν τε αὐτοὺς ἀντιφιλεῖσθαι ὑπ' αὐτῶν, καὶ πο-

θῶν ἀντιποθεῖσθαι, καὶ ἐπιθυμῶν ξυνεῖναι καὶ ἀν-
τεπιθυμεῖσθαι τῆς ξυνουσίας. (29) Ὅρῳ δὲ καὶ
σοὶ τούτων δεῖσον, ὅταν ἐπιθυμήσης φίλῃν πρὸς τι-
νας ποιεῖσθαι. Μὴ σὺ οὖν ἀποκρύπτου με, οἷς ἂν
βούλωιο φίλος γενέσθαι· διὰ γὰρ τὸ ἐπιμελεῖσθαι
τοῦ ἀρέσαι τῷ ἀρέσκοντί μοι, οὐκ ἀπείρως οἶμαι
ἔχειν πρὸς θήραν ἀνθρώπων. (30) Καὶ ὁ Κριτό-
βουλος ἔφη· Καὶ μὴν, ὦ Σώκρατες, τούτων ἐγὼ τῶν
μαθημάτων πάλαι ἐπιθυμῶ, ἄλλως τε καὶ εἰ ἐξαρ-
κέσει μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἀγαθοὺς τὰς
ψυχὰς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα. (31) Καὶ
ὁ Σωκράτης ἔφη· Ἀλλ', ὦ Κριτόβουλε, οὐκ ἔνεσ-
τιν ἐν τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χεῖρας προσφέροντα
ποιεῖν ὑπομένειν τοὺς καλοὺς· πέπυσμαι δὲ καὶ
ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώ-
πους, ὅτι τὰς χεῖρας αὐτοῖς προσέφερε· τὰς δὲ γε
Σειρῆνας, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ
πᾶσι πόρρωθεν ἐπῆδον, πάντας φασὶν ὑπομένειν,
καὶ ἀκούοντας αὐτῶν κηλεῖσθαι. (32) Καὶ ὁ Κρι-
τόβουλος ἔφη· Ὡς οὐ προσοίσειν τὰς χεῖρας, εἴ
τι ἔχεις ἀγαθὸν εἰς φίλων κτῆσιν, δίδασκε. Οὐδὲ
τὸ στόμα οὖν, ἔφη ὁ Σωκράτης, πρὸς τὸ στόμα
προσοίσεις; Θάρρει, ἔφη ὁ Κριτόβουλος· οὐδὲ
γὰρ τὸ στόμα προσοίσω οὐδενὶ, εἰ μὴ καλὸς ᾤ.
Εὐθύς, ἔφη, σύ γε, ὦ Κριτόβουλε, τὸνναντίον τοῦ
συμφέροντος εἵρηκας· οἱ μὲν γὰρ καλοὶ τὰ τοιαῦτα
οὐχ ὑπομένουσιν· οἱ δὲ αἰσχροὶ καὶ ἡδέως προσίεν-
ται, νομίζοντες διὰ τὴν ψυχὴν καλοὶ καλεῖσθαι.

(33) Καὶ ὁ Κριτόβουλος ἔφη· Ὡς τοὺς μὲν καλοὺς φιλήσοντός μου, τοὺς δ' ἀγαθοὺς καταφιλήσοντας, θαρρῶν δίδασκε τῶν φίλων τὰ θηρατικά. Καὶ ὁ Σωκράτης ἔφη· Ὅταν οὖν, ὦ Κριτόβουλε, φίλος τινὶ βούλῃ γενέσθαι, ἐάσεις με κατεπειν σοῦ πρὸς αὐτόν, ὅτι ἄγασαί τε αὐτοῦ, καὶ ἐπιθυμεῖς φίλος αὐτοῦ εἶναι; Κατηγορεῖ, ἔφη ὁ Κριτόβουλος· οὐδένα γὰρ οἶδα μισοῦντα τοὺς ἐπανοῦντας. (34) Ἐὰν δέ σου προσκατηγορήσω, ἔφη, ὅτι διὰ τὸ ἀγαθὸν αὐτοῦ καὶ εὐνοικῶς ἔχεις πρὸς αὐτόν, ἄρα μὴ διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ; Ἀλλὰ καὶ αὐτῷ μοι, ἔφη, ἐγγίγνεται εὐνοια πρὸς σὺς ἂν ὑπολάβω εὐνοικῶς ἔχειν πρὸς ἐμέ. (35) Ταῦτα μὲν δὴ, ἔφη ὁ Σωκράτης, ἐξέσται μοι λέγειν περὶ σοῦ πρὸς σὺς ἂν βούλῃ φίλους ποιήσασθαι· ἐὰν δέ μοι ἔτι ἐξουσίαν δῶς λέγειν περὶ σοῦ, ὅτι ἐπιμελής τε τῶν φίλων εἶ, καὶ οὐδενὶ οὕτω χαίρεις, ὥς φίλοις ἀγαθοῖς, καὶ ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἥτιον ἢ ἐπὶ τοῖς ἑαυτοῦ, καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἥτιον ἢ ἐπὶ τοῖς ἑαυτοῦ, ὅπως τε ταῦτα γίγνηται τοῖς φίλοις, οὐκ ἀποκάμνεις μηχανώμενος, καὶ ὅτι ἔγνωκας, ἀνδρὸς ἀρετὴν εἶναι, νικᾶν τοὺς μὲν φίλους εὖ ποιοῦντα, τοὺς δὲ ἐχθροὺς κακῶς· πάνυ ἂν οἶμαί σοι ἐπιτήδειον εἶναι με σύνθηρον τῶν ἀγαθῶν φίλων. (36) Τί οὖν, ἔφη ὁ Κριτόβουλος, ἐμοὶ τοῦτο λέγεις, ὥσπερ οὐκ ἐπὶ σοὶ ὄν, ὃ τι ἂν βούλῃ, περὶ ἐμοῦ λέγειν; Μὰ Δί', οὐχ, ὥς ποτε ἐγὼ Ἀσπασίας ἤκουσα· ἔφη γὰρ, τὰς ἀγαθὰς

προμνηστρίδας, μετὰ μὲν ἀληθείας τὰγαθὰ διαγγε-
 λούσας, δεινὰς εἶναι συνάγειν ἀνθρώπους εἰς κηδεί-
 αν, ψευδομένας δ' οὐκ ὠφελεῖν ἐπαινούσας· τοὺς
 γὰρ ἐξαπατηθέντας ἅμα μισεῖν ἀλλήλους τε καὶ τὴν
 προμνησαμένην· ἃ δὲ καὶ ἐγὼ πεισθεὶς ὀρθῶς ἔχειν,
 ἡγοῦμαι οὐκ ἐξεῖναι μοι περὶ σοῦ λέγειν ἐπαινοῦντι
 οὐδέν, ὃ τι ἂν μὴ ἀληθεύω. (37) Σὺ μὲν ἄρα,
 ἔφη ὁ Κριτόβουλος, τοιοῦτός μοι φίλος εἶ, ὃ Σώ-
 κρατες, οἷος, ἂν μὲν τι αὐτοὺς ἔχω ἐπιτήδειον εἰς τὸ
 φίλους κτήσασθαι, συλλαμβάνειν μοι· εἰ δέ μὴ, οὐκ
 ἂν ἐθέλοις πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφελείᾳ.
 Πότερα δ' ἂν, ἔφη ὁ Σωκράτης, ὃ Κριτόβουλε, δο-
 κῶ σοι μᾶλλον ὠφελεῖν ἂν σε τὰ ψευδῇ ἐπαινῶν, ἢ
 πειῶν πειρᾶσθαι σε ἀγαθὸν ἄνδρα γενέσθαι; (38)
 Εἰ δέ μὴ φανερόν οὕτω σοι, ἐκ τῶνδε σκέψαι· εἰ
 γὰρ σε, βουλόμενος φίλον ποιῆσαι ναυκλήρῳ ψευ-
 δόμενος ἐπαινοῖν, φάσκων ἀγαθὸν εἶναι κυβερνή-
 την, ὃ δέ μοι πεισθεὶς ἐπιτρέψειέ σοι τὴν ναῦν μὴ
 ἐπιωταμένῳ κυβερνᾶν, ἔχεις τινα ἐλπίδα, μὴ ἂν
 σαυτὸν τε καὶ τὴν ναῦν ἀπολέσαι; ἢ εἴ σοι πείσαι-
 μι κοινῇ τὴν πόλιν ψευδόμενος, ὥς ὄντι στρατηγι-
 κῷ τε καὶ δικαστικῷ καὶ πολιτικῷ ἑαυτὴν ἐπιτρέψαι,
 τί ἂν οἶε σαυτὸν καὶ τὴν πόλιν ὑπὸ σοῦ παθεῖν; ἢ
 εἴ τις ἰδίᾳ τῶν πολιτῶν πείσαιμι ψευδόμενος, ὥς
 ὄντι οἰκονομικῷ τε καὶ ἐπιμελεῖ τὰ ἑαυτῶν ἐπι-
 τρέψαι, ἂρ' οὐκ ἂν, πείραν διδούς, ἅμα τε βλαβε-
 ρὸς εἴης, καὶ καταγέλαστος φαίνοιο; (39) Ἀλλὰ
 συντομωτάτη τε καὶ ἀσφαλεστάτη καὶ καλλίστη ὁδός,

ὦ Κριτόβουλε, ὅ τι ἂν βούλη δοκεῖν ἀγαθὸς εἶναι, τοῦτο καὶ γενέσθαι ἀγαθὸν πειραῖσθαι. Ὅσαι δ' ἐν ἀνθρώποις ἀρεταὶ λέγονται, σκοπούμενος εὐρήσεις πάσας μαθήσει τε καὶ μελέτη αὐξανομένης. Ἐγὼ μὲν οὖν, ὦ Κριτόβουλε, οὕτως οἶμαι δεῖν θηρᾶν ἡμᾶς· εἰ δὲ σύ πως ἄλλως γινώσκεις, δίδασκε. Καὶ ὁ Κριτόβουλος, Ἀλλ' αἰσχυνοίμην ἂν, ἔφη, ὦ Σώκρατες, ἀντιλέγων τούτοις· οὔτε γὰρ καλὰ οὔτε ἀληθῆ λέγοιμ' ἂν.

CAP. VII.

Quomodo amicorum inopiae et angustiiis occurrere debeamus et consilio et opera, docetur dehinc usque ad finem libri; hoc vero capite exemplo colloqui cum Aristarcho habiti.

Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν ἐπειρᾶτο γνώμη ἀκείσθαι, τὰς δὲ δι' ἔνδειαν, διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν· ἐρῶ δὲ καὶ ἐν τούτοις ἃ σύνοιδα αὐτῶ. Ἀρίσταρχον γάρ ποτε ὄρων σκυθρωπῶς ἔχοντα, Ἔοικας, ἔφη, ὦ Ἀρίσταρχε, βαρέως φέρειν τι· χρὴ δὲ τοῦ βάρους μεταδίδόναι τοῖς φίλοις· ἴσως γὰρ ἂν τί σε καὶ ἡμεῖς κουφίσαιμεν. (2) Καὶ ὁ Ἀρίσταρχος, Ἀλλὰ μὴν, ἔφη, ὦ Σώκρατες, ἐν πολλῇ γε εἰμὶ ἀπορίᾳ· ἐπεὶ γὰρ ἐστασίασεν ἡ πόλις πολλῶν φυγόντων εἰς τὸν Πειραιᾶ, συνεληλύθασιν ὡς ἐμέ καταλελειμμένοι ἀδελφαί τε καὶ ἀδελφιδαῖ καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρσκαί-

δεκα τοὺς ἐλευθέρους · λαμβάνομεν δὲ οὔτε ἐκ τῆς γῆς οὐδέν · οἱ γὰρ ἐναντίοι κρατοῦσιν αὐτῆς · οὔτε ἀπὸ τῶν οἰκιῶν · ὀλιγανθρωπία γὰρ ἐν τῇ ἄστει γέγονε · τὰ ἐπιπλα δὲ οὐδεὶς ὠνεῖται, οὐδὲ δανείσασθαι οὐδαμῶθεν ἐστὶν ἀργύριον, ἀλλὰ πρότερον ἂν τίς μοι δοκεῖ ἐν τῇ ὁδῷ ζητῶν εὔρεῖν, ἢ δανειζόμενος λαβεῖν. Χαλεπὸν μὲν οὖν ἐστίν, ὦ Σώκρατες, τοὺς οἰκίους περιορᾶν ἀπολλυμένους, ἀδύνατον δὲ τοσούτους τρέφειν ἐν τοιούτοις πράγμασιν.

(3) Ἀκούσας οὖν ταῦτα ὁ Σωκράτης, Τί ποτέ ἐστιν, ἔφη, ὅτι ὁ Κεράμων μὲν πολλοὺς τρέφων, οὐ μόνον ἑαυτῷ τε καὶ τούτοις τὰ ἐπιτηδεῖα δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται τσαῦτα, ὥστε καὶ πλουτεῖν · σὺ δὲ πολλοὺς τρέφων δέδοικας, μὴ δὲ ἔνδειαν τῶν ἐπιτηδείων ἅπαντες ἀπόλησθε; "Οτι νῆ Δί', ἔφη, ὁ μὲν δούλους τρέφει, ἐγὼ δὲ ἐλευθέρους.

(4) Καὶ πότερον, ἔφη, τοὺς παρὰ σοὶ ἐλευθέρους οἶει βελτίους εἶναι ἢ τοὺς παρὰ Κεράμωνι δούλους; Ἐγὼ μὲν οἶμαι, ἔφη, τοὺς παρὰ ἐμοὶ ἐλευθέρους. Οὐκοῦν, ἔφη, αἰσχρὸν τὸν μὲν ἀπὸ τῶν πονηροτέρων εὐπορεῖν, σὲ δὲ πολλῶν βελτίους ἔχοντα ἐν ἀπορίαις εἶναι; Νῆ Δί', ἔφη · ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δὲ ἐλευθερίως πεπαιδευμένους. (5)

Ἄρ' οὖν, ἔφη, τεχνίται εἰσιν οἱ χρήσιμόν τι ποιεῖν ἐπιστάμενοι; Μάλιστα γ', ἔφη. Οὐκοῦν χρήσιμά γ' ἄλφιστα; Σφόδρα γε. Τί δ' ἄρτοι; Οὐδέν ἦτιον. Τί γάρ; ἔφη, ἱμάτιά τε ἀνδρεῖα καὶ γυναικεῖα, καὶ χιτωνίσκοι καὶ χλαμύδες καὶ ἐξωμί-

δες; Σφόδρα γ', ἔφη, καὶ πάντα ταῦτα χρήσιμα. Ἔπειτα, ἔφη, οἱ παρὰ σοὶ τούτων οὐδὲν ἐπίστανται ποιεῖν; Πάντα μὲν οὖν, ὥς ἐγῶμαι. (6) Εἴτ' οὐκ οἶσθα, ὅτι ἀφ' ἐνὸς μὲν τούτων, ἀλφιτοποιῖας, Ναυσικύδης οὐ μόνον ἑαυτὸν τε καὶ τοὺς οἰκέτας τρέφει, ἀλλὰ πρὸς τούτοις καὶ ὕς πολλὰς καὶ βοῦς, καὶ περιποιεῖται τосαῦτα, ὥστε καὶ τῇ πόλει πολλάκις λειτουργεῖν· ἀπὸ δὲ ἀρτοποιῖας Κύρηβος τὴν τε οἰκίαν πᾶσαν διατρέφει, καὶ ζῇ θαυσιλῶς; Δημέας δὲ ὁ Κολυττεὺς ἀπὸ χλαμυδουργίας· Μένων δ' ἀπὸ χλανιδοποιῖας· Μεγαρέων δὲ οἱ πλεῖστοι, ἔφη, ἀπὸ ἐξωμυδοποιῖας διατρέφονται; Νῆ Δί', ἔφη· οὗτοι μὲν γὰρ ὠνούμενοι βαρβάρους ἀνθρώπους ἔχουσιν, ὥστε ἀναγκάζειν ἐργάζεσθαι, ἃ καλῶς ἔχει· ἐγὼ δ' ἐλευθέρους τε καὶ συγγενεῖς. (7) Ἔπειτ', ἔφη, ὅτι ἐλεύθεροι τ' εἰσὶ καὶ συγγενεῖς σοι, οἷει χρῆναι αὐτοὺς μηδὲν ἄλλο ποιεῖν, ἢ ἐσθίειν καὶ καθεύδειν; πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας ἄμεινον διάγοντας ὀρεῖς, καὶ μᾶλλον εὐδαιμονίζεις ἢ τοὺς, ἃ ἐπίστανται χρήσιμα πρὸς τὸν βίον, τούτων ἐπιμελομένους; ἢ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν αἰσθάνῃ τοῖς ἀνθρώποις πρὸς τε τὸ μαθεῖν, ἃ προσήκει ἐπίστασθαι, καὶ πρὸς τὸ μνημονεύειν, ἃ ἂν μάθῃσι, καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἰσχύειν τοῖς σώμασι, καὶ πρὸς τὸ κτήσασθαι τε καὶ σώζειν τὰ χρήσιμα πρὸς τὸν βίον ὠφέλιμα ὄντα, τὴν δὲ ἐργασίαν καὶ τὴν ἐπιμέλειαν οὐδὲν χρήσιμα; (8) Ἐμαθὼν δέ, ἃ φῆς αὐτὰς ἐπίστα-

σθαι, πότερον ὥς οὔτε χρήσιμα ὄντα πρὸς τὸν βίον, οὔτε ποήσουςαι αὐτῶν οὐδέν, ἢ τὸνναντίον, ὥς καὶ ἐπιμεληθησόμεναι τούτων, καὶ ὠφεληθησόμεναι ἀπ' αὐτῶν; ποτέρως γὰρ ἂν μᾶλλον ἄνθρωποι σωφρονοῖεν, ἀργοῦντες, ἢ τῶν χρησίμων ἐπιμελούμενοι; ποτέρως δ' ἂν δικαιότεροι εἶεν, εἰ ἐργάζονται, ἢ εἰ ἀργοῦντες βουλευόμενοι περὶ τῶν ἐπιτηδείων; (9) Ἀλλὰ καὶ νῦν μὲν, ὥς ἐγὼ οἶμαι, οὔτε σὺ ἐκείνας φιλεῖς, οὔτε ἐκείναι σέ· σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ, ἐκείναι δέ σε ὀρώσαι ἀχθόμενον ἐφ' ἑαυταῖς· ἐκ δὲ τούτων κίνδυνος, μείζω τε ἀπέχθειαν γίνεσθαι, καὶ τὴν προγεγονυῖαν χάριν μειοῦσθαι. Ἐὰν δὲ προστατήσης ὅπως ἐνεργοὶ ᾧσι, σὺ μὲν ἐκείνας φιλήσεις, ὀρώων ὠφελίμους σεαυτῷ οὕσας· ἐκείναι δέ σε ἀγαπήσουσιν, αἰσθόμενα χαίροντά σε αὐταῖς· τῶν δὲ προγεγονυῖων εὐεργεσιῶν ἡδιστὸν μεμνημένοι, τὴν ἀπ' ἐκείνων χάριν αὐξήσετε, καὶ ἐκ τούτων φιλικώτερόν τε καὶ οἰκειότερον ἀλλήλοις ἔξετε. (10) Εἰ μὲν τοίνυν αἰσχρόν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δέ, ἃ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστατα γυναῖξιν εἶναι, ἐπίστανται, ὥς ἔοικε· πάντες δὲ ἃ ἐπίστανται, ῥᾶστα τε καὶ τάχιστα καὶ κάλλιστα καὶ ἡδιστα ἐργάζονται. Μὴ οὖν ὄκνει, ἔφη, ταῦτα εἰσηγεῖσθαι αὐταῖς, ἃ σοὶ τε λυσιτελήσει κακέιναις· καὶ, ὥς εἰκὸς, ἡδέως ὑπακούσονται. (11) Ἀλλὰ, νῆ τοὺς θεοὺς, ἔφη ὁ Ἀρίσταρχος, οὕτω μοι δοκεῖς καλῶς λέγειν, ὥς Σώκρατες, ὥστε πρόσθεν μὲν οὐ προσιέμην δανείσα-

σθαι, εἰδὼς ὅτι, ἀναλώσας ὃ τι ἂν λάβω, οὐχ ἔξω ἀποδοῦναι· νῦν δέ μοι δοκῶ εἰς ἔργων ἀφορμὴν ὑπομένειν αὐτὸ ποιῆσαι.

(12) Ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμὴ, ἐωνήθη δὲ ἔρια· καὶ ἐργαζόμεναι μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδειπνοῦν, ἰλαραὶ δὲ ἀντὶ σκυθρωπῶν ἦσαν, καὶ ἀντὶ ὑφορωμένων ἑαυτὰς ἡδέως ἀλλήλας ἑώρων· καὶ αἱ μὲν ὡς κηδεμόνα ἐφίλουν, ὃ δὲ ὡς ὠφελίμους ἠγάπα. Τέλος δὲ ἐλθὼν πρὸς τὸν Σωκράτην, χαίρων διηγεῖτο ταῦτά τε, καὶ ὅτι αἰτιῶνται αὐτὸν μόνον τῶν ἐν τῇ οἰκίᾳ ἀγρὸν ἐσθίειν. (13) Καὶ ὁ Σωκράτης ἔφη· Εἴτα σὺ λέγεις ἀνταῖς τὸν τοῦ κυνὸς λόγον; φασὶ γάρ, ὅτε φωνήεντα ἦν τὰ ζῶα, τὴν οὖν πρὸς τὸν δεσπότην εἰπεῖν· Θαυμασιὸν ποιεῖς, ὅς ἡμῖν μὲν ταῖς καὶ ἔριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαις οὐδὲν δίδως, ὃ τι ἂν μὴ ἐκ τῆς γῆς λάβωμεν· τῇ δὲ κυνὶ, ὅς οὐδὲν τοιοῦτόν σοι παρέχει, μεταδίδως σὺπερ αὐτὸς ἔχεις σίτου. (14) Τὸν κύνα οὖν ἀκούσαντα εἰπεῖν· Ναὶ μὰ Δία· ἐγὼ γάρ εἰμι ὃ καὶ ὑμᾶς αὐτὰς σώζων, ὥστε μήτε ὑπ' ἀνθρώπων κλέπτεσθαι, μήτε ὑπὸ λύκων ἀρπάζεσθαι· ἐπεὶ ὑμεῖς γε, εἰ μὴ ἐγὼ προφυλάττοιμι ὑμᾶς, οὐδ' ἂν νέμεσθαι δύναισθε, φοβούμεναι μὴ ἀπόλησθε. Οὕτω δὴ λέγεται καὶ τὰ πρόβατα συγχωρῆσαι, τὸν κύνα προτιμαῖσθαι. Καὶ σὺ οὖν ἐκείναις λέγε, ὅτι ἀντὶ κυνὸς εἴ φύλαξ καὶ ἐπιμελητὴς, καὶ διὰ σέ αὐτὸ ὑφ' ἐνός ἀδικούμεναι ἀσφαλῶς τε καὶ ἡδέως ἐργαζόμεναι ζῶσιν.

CAP. VIII.

Eutherum mercede operam locantem ad convenientius vitae genus eligendum hortatur.

"*Ἄλλον δέ ποτε ἀρχαῖον ἐταῖρον διὰ χρόνου ἰδὼν, Πόθεν, ἔφη, Εὐθύρη, φαίνῃ; Ὑπὸ μὲν τὴν κατάλυσιν τοῦ πολέμου, ἔφη, ὦ Σώκρατες, ἐκ τῆς ἀποδημίας, νυνὶ μέντοι αὐτόθεν· ἐπειδὴ γὰρ ἀφηρέθημεν τὰ ἐν τῇ ὑπερορίᾳ κτήματα, ἐν δὲ τῇ Ἀτικῇ ὁ πατήρ μοι οὐδὲν κατέλιπεν, ἀναγκάζομαι νῦν ἐπιδημήσας τῷ σώματι ἐργαζόμενος τὰ ἐπιτήδεια πορίζεσθαι· δοκεῖ δέ μοι τοῦτο κρεῖττον εἶναι, ἢ δεῖσθαι τινος ἀνθρώπων, ἄλλως τε καὶ μηδὲν ἔχοντα, ἐφ' ὅτῳ ἂν δανειζοίμην. (2) Καὶ πόσον χρόνον οἶε σοι, ἔφη, τὸ σῶμα ἱκανὸν εἶναι μισθοῦ [τὰ ἐπιτήδεια] ἐργάζεσθαι; Μὰ τὸν Δί, ἔφη, οὐ πολὺν χρόνον. Καὶ μὲν, ἔφη, ὅταν γε πρεσβύτερος γένη, δῆλον ὅτι δαπάνης μὲν δεήσῃ, μισθὸν δὲ οὐδεὶς σοι θελήσει τῶν τοῦ σώματος ἔργων διδόναι. (3) Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν, ἔφη, κρεῖττιόν ἐστιν αὐτόθεν τοῖς τοιούτοις τῶν ἔργων ἐπιτίθεσθαι, ἢ καὶ πρεσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ προσελθόντα τῷ τῶν πλείονα χρήματα κεκτημένῳ, τῷ δεομένῳ τοῦ συνεπιμελησομένου, ἔργων τε ἐπιστατοῦντα καὶ συγκομίζοντα τοὺς καρποὺς καὶ συμφυλάττοντα τὴν οὐσίαν, ὡφελοῦντα ἀντωφελεῖσθαι. (4) Χαλεπῶς ἂν, ἔφη, ἐγὼ, ὦ Σώκρατες, δουλείαν ὑπομείναιμι. Καὶ*

μὴν οἷ γε ἐν ταῖς πόλεσι προστατεύοντες καὶ τῶν δημοσίων ἐπιμελόμενοι οὐ δουλοπρεπέστεροι ἔνεκα τούτου, ἀλλ' ἐλευθεριώτεροι νομίζονται. (5) Ὅλως μὴν, ἔφη, ὦ Σώκρατες, τὸ ὑπαίτιον εἶναί τιτι οὐ πάνυ προσίεμαι. Καὶ μὴν, ἔφη, Εὐθύρη, οὐ πάνυ γε ῥάδιόν ἐστιν εὐρεῖν ἔργον, ἐφ' ᾧ οὐκ ἂν τις αἰτίαν ἔχοι· χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν· ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι φης, θαυμάζω εἰ ῥάδιόν ἐστιν ἀνέγκλητον διαγίνεσθαι. (6) Χρὴ οὖν πειραῖσθαι τοὺς φιλαίτιους φεύγειν, καὶ τοὺς εὐγνώμονας διώκειν· καὶ τῶν πραγμάτων ὅσα μὲν δύνασαι ποιεῖν, ὑπομένειν, ὅσα δὲ μὴ δύνασαι, φυλάττεσθαι· ὃ τι δ' ἂν πράττης, τούτων ὡς κάλλιστα καὶ προθυμότερα ἐπιμελεῖσθαι· οὕτω γὰρ ἥκιστα μὲν σε οἶμαι ἐν αἰτίᾳ εἶναι, μάλιστα δὲ τῇ ἀπορίᾳ βοήθειαν εὐρεῖν, ῥᾶστα δὲ καὶ ἀκινδυνότερα ζῆν καὶ εἰς τὸ γῆρας διαρκέστατα.

CAP. IX.

Critonem a sycophantis tutum reddit.

Οἶδα δὲ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα, ὡς χαλεπὸν ὁ βίος Ἀθήνησιν εἶη ἀνδρὶ βουλομένῳ τὰ ἑαυτοῦ πράττειν. Νῦν γὰρ, ἔφη, ἐμέ τινες εἰς δίκας ἄγουσιν, οὐχ ὅτι ἀδικοῦνται ὑπ' ἐμοῦ, ἀλλ' ὅτι νο-

μίζουσιν, ἡδίων ἂν με ἀργύρων τελέσαι, ἢ πράγματα ἔχειν. (2) Καὶ ὁ Σωκράτης, Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι; Καὶ μάλα, ἔφη· μᾶλλον γάρ μοι λυσιτελεῖ τρέφειν, ἢ μή. Οὐκ ἂν σὺν θρέψαις καὶ ἄνδρα, ὅστις ἐθέλοι τε καὶ δύναται σοῦ ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; Ἡδέως γ' ἂν, ἔφη, εἰ μὴ φοβοίμην, ὅπως μὴ ἐπ' αὐτόν με τράποιτο. (3) Τί δ'; ἔφη, σὺχ' ὄρας, ὅτι πολλῶν ἡδίων ἐστι, χαριζόμενον οἷω σοι ἄνδρι ἢ ἀπεχθόμενον ὠφελεῖσθαι; εὖ ἴσθι, ὅτι εἰσὶν ἐνθάδε τῶν τοιούτων ἀνδρῶν, οἳ πάννυ ἂν φιλοτιμηθεῖεν φίλων σοι χρησθαι.

(4) Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάννυ μὲν ἱκανὸν εἰπεῖν τε καὶ πράξαι, πένητα δὲ· αὐτὸ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν, ἀλλὰ, φιλόχρηστός τε καὶ εὐφυέστερός ὢν, ἀπὸ τῶν συκοφαντῶν λαμβάνειν. Τούτῳ οὖν ὁ Κρίτων, ὁπότε συγκομίζοι ἢ σῖτον ἢ ἔλαιον ἢ οἶνον ἢ ἔρια ἢ ἄλλο τι τῶν ἐν ἀγρῷ γιγνομένων χρησίμων πρὸς τὸν βίον, ἀφελὼν ἔδωκε· καὶ ὁπότε θύοι, ἐκάλει, καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο. (5) Νομίσας δὲ ὁ Ἀρχέδημος ἀποστροφὴν οἱ τὸν Κρίτωνος οἶκον, μάλα περιεῖπεν αὐτόν· καὶ εὐθύς τῶν συκοφαντιούντων τὸν Κρίτωνα ἀνευρίσκει πολλὰ μὲν ἀδικήματα, πολλοὺς δ' ἐχθρούς· καὶ αὐτῶν τινὰ προσεκαλέσατο εἰς δίκην δημοσίαν, ἐν ἣ αὐτὸν ἔδει κριθῆναι, ὅ τι δεῖ.

παθεῖν ἢ ἀποτίσαι. (6) Ὁ δὲ, συνειδὼς αὐτῷ πολ-
 λὰ καὶ πονηρὰ, πάντ' ἐποίει, ὥστε ἀπαλλαγῆναι τοῦ
 Ἀρχέδημου. Ὁ δὲ Ἀρχέδημος οὐκ ἀπηλλάττετο,
 ἕως τὸν τε Κρίτωνα ἀφῆκε, καὶ αὐτῷ χρήματα
 ἔδωκεν. (7) Ἐπεὶ δὲ τοῦτό τε καὶ ἄλλα τοιαῦτα ὁ
 Ἀρχέδημος διεπράξατο, ἤδη τότε, ὥσπερ, ὅταν νο-
 μεὺς ἀγαθὸν κύνα ἔχη, καὶ οἱ ἄλλοι νομεῖς βούλον-
 ται πλησίον αὐτοῦ τὰς ἀγέλας ἱστάναι, ἵνα τοῦ κυνὸς
 ἀπολαύωσιν, οὕτω καὶ τοῦ Κρίτωνος πολλοὶ τῶν φί-
 λων ἐδέοντο καὶ σφίσι παρέχειν φύλακα τὸν Ἀρχέδη-
 μον. (8) Ὁ δὲ Ἀρχέδημος τῷ Κρίτῳ ἡδέως
 ἐχαρίζετο, καὶ οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ
 ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ· εἰ δέ τις αὐτῷ τούτων,
 οἷς ἀπήχθετο, ὀνειδίξει, ὥς ὑπὸ Κρίτωνος ὠφελού-
 μενος κολακεύει αὐτόν· Πότερον οὖν, ἔφη ὁ Ἀρ-
 χέδημος, αἰσχρὸν ἐστὶν εὐεργετούμενον ὑπὸ χρηστῶν
 ἀνθρώπων καὶ ἀντευεργετοῦντα, τοὺς μὲν τοιοῦτους
 φίλους ποιεῖσθαι, τοῖς δὲ πονηροῖς διαφέρεσθαι· ἢ
 τοὺς μὲν καλοὺς καὶ ἀγαθοὺς ἀδικεῖν πειρώμενον ἐχ-
 θροὺς ποιεῖσθαι, τοῖς δὲ πονηροῖς συνεργοῦντα πει-
 ρᾶσθαι φίλους ποιεῖσθαι, καὶ χρῆσθαι τούτοις ἀντ'
 ἐκείνων; Ἐκ δὲ τούτου εἰς τε τῶν Κρίτωνος φί-
 λων Ἀρχέδημος ἦν, καὶ ὑπὸ τῶν ἄλλων Κρίτωνος
 φίλων ἐτιμᾶτο.

CAP. X.

Amicorum indigentiae occurrendum esse beneficiis docet.

Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν ἐταίρῳ ὄντι τοιαῦτα διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Διόδωρε, ἂν τίς σοι τῶν οἰκετῶν ἀποδρᾷ, ἐπιμελῇ ὅπως ἀνακομίσῃ; (2) Καὶ ἄλλους γε, νῆ Δί', ἔφη, παρακαλῶ, σῶστρα τούτου ἀνακηρύσσων. Τί γάρ; ἔφη, ἔάν τίς σοι κάμνῃ τῶν οἰκετῶν, τούτου ἐπιμελῇ, καὶ παρακαλεῖς ἰατροὺς, ὅπως μὴ ἀποθάνῃ; Σφόδρα γ', ἔφη. Εἰ δέ τίς σοι τῶν γνωρίμων, ἔφη, πολὺ τῶν οἰκετῶν χρησιμώτερος ὢν, κινδυνεύει δι' ἔνδειαν ἀπολέσθαι, οὐκ οἶε σοι ἄξιον εἶναι ἐπιμεληθῆναι, ὅπως διασωθῇ; (3) Καὶ μὴν οἶσθά γε, ὅτι οὐκ ἄγνώμων ἐστὶν Ἑρμογένης· αἰσχύνοιτο δ' ἂν, εἰ ὠφελούμενος ὑπὸ σοῦ μὴ ἀντωφελοῖή σε· καίτοι τὸ ὑπηρέτην ἐκόντα τε καὶ εὖνουν καὶ παρὰ μόνον καὶ τὸ κελευόμενον ἱκανὸν ποιεῖν ἔχειν, καὶ μὴ μόνον τὸ κελευόμενα ἱκανὸν ὄντα ποιεῖν, ἀλλὰ δυνάμενον καὶ ἄφ' ἑαυτοῦ χρήσιμον εἶναι, καὶ προνοεῖν καὶ προβουλεύεσθαι, πολλῶν οἰκετῶν οἶμαι ἀντάξιον εἶναι. (4) Οἱ μέντοι ἀγαθοὶ οἰκονόμοι, ὅταν τὸ πολλοῦ ἄξιον μικροῦ ἐξῇ πρίασθαι, τότε φασὶ δεῖν ὠνεῖσθαι· νῦν δὲ διὰ τὰ πράγματα εὐωνοτάτους ἐστὶ φίλους ἀγαθοὺς κτήσασθαι. (5) Καὶ ὁ Διόδωρος, Ἀλλὰ καλῶς γε, ἔφη, λέγεις, ὦ Σώκρατες· καὶ κέλευσον ἐλθεῖν ὡς ἐμὲ τὸν Ἑρμογένην. Μὰ Δί', ἔφη, οὐκ ἔγωγε·

νομίζω γὰρ οὔτε σοὶ κάλλιον εἶναι τὸ καλέσαι ἐκεῖνον τοῦ αὐτὸν ἐλθεῖν πρὸς ἐκεῖνον, οὔτε ἐκείνῳ μείζον ἀγαθὸν τὸ πραχθῆναι ταῦτα ἢ σοί. (6) Οὕτω δὴ ὁ Διόδωρος ᾤχετο πρὸς τὸν Ἑρμογένην· καὶ οὐ πολὺ τελέσας ἐκτίσαστο φίλον, ὃς ἔργον εἶχε σκοπεῖν, ὅτι ἂν ἡ λέγων ἢ πράττων ὠφελολὴ τε καὶ εὐφραίνει Διόδωρον.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

ΤΡΙΤΟΝ.

CAP. I.

Quid et quantum imperatori scire sit necessarium, Socrates docet.

Ὅτι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελεῖς ὧν ὀρέγοντο ποιῶν ὠφέλει, νῦν τοῦτο δηγήσομαι· ἀκούσας γάρ ποτε Διονυσόδωρον εἰς τὴν πόλιν ἦκεν, ἐπαγγελλόμενον στρατηγεῖν διδάξειν, ἔλεξε πρὸς τινα τῶν ξυνόντων, ὃν ἠσοθάνειτο βουλόμενον τῆς τιμῆς ταύτης ἐν τῇ πόλει τυγχάνειν· (2) Αἰσχρὸν μέντοι, ὦ νεανία, τὸν βουλόμενον ἐν τῇ πόλει στρατηγεῖν, ἐξὸν τοῦτο μαθεῖν, ἀμελῆσαι αὐτοῦ· καὶ δικαίως ἂν οὗτος ὑπὸ τῆς πόλεως ζημιοῖτο πολὺ μᾶλλον, ἢ εἴ τις ἀνδριάντιος ἐργολαβοίη, μὴ μεμαθηκὼς ἀνδριαντοποιεῖν. (3) Ὅλης γὰρ τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῇ στρατηγῷ, μεγάλα τὰ τε ἀγαθὰ, κατορθοῦντος αὐτοῦ, καὶ τὰ κακὰ, διαμαρτιάνοντος, εἰκὸς γίνεσθαι· πῶς οὖν οὐκ ἂν δικαίως ὁ τοῦ μὲν μανθάνειν τοῦτο ἀμελῶν, τοῦ δὲ αἰρεθῆναι ἐπιμελούμενος ζημιοῖτο; Τοιαῦτα μὲν δὴ λέγων ἔπεισεν αὐτὸν ἐλθόντα μανθάνειν. (4) Ἐπεὶ δὲ μεμαθηκὼς ἦκε, προσέπαιζεν αὐτῷ λέγων· Οὐ

δοκεῖ ὑμῖν, ὡς ἄνδρες, ὥσπερ Ὀμηρος τὸν Ἀγαμέμνονα γεραρὸν ἔφη εἶναι, οὕτω καὶ ὁδε στρατηγεῖν μαθὼν, γεραρώτερος φαίνεσθαι; καὶ γὰρ ὥσπερ ὁ κιθαρίζειν μαθὼν, καὶ μὴ κιθαρίζῃ, κιθαριστὴς ἐστὶ καὶ ὁ μαθὼν ἰᾶσθαι, καὶ μὴ ἰατρεύῃ, ὅμως ἰατρός ἐστιν. οὕτω καὶ ὁδε ἀπὸ τοῦδε τοῦ χρόνου διατελεῖ στρατηγὸς ὢν, καὶ μὴ μὴδὲς αὐτὸν ἔλγεται. ὁ δὲ μὴ ἐπιστάμενος, οὔτε στρατηγὸς οὔτε ἰατρός ἐστιν, οὐδὲ ἐὰν ὑπὸ πάντων ἀνθρώπων αἰρεθῇ. (5) Ἀτὰρ, ἔφη, ἵνα καὶ, ἐὰν ἡμῶν τις ταξιαρχῇ ἢ λοχαγῇ σοι, ἐπιστημονέστεροι τῶν πολεμικῶν ὦμεν, λέξον ἡμῖν, πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν. Καὶ ὅς, Ἐκ τοῦ αὐτοῦ, ἔφη, εἰς ὅπερ καὶ ἐτελεύτα. τὰ γὰρ τακτικὰ ἐμέ γε καὶ ἄλλο οὐδὲν ἐδίδαξεν. (6) Ἀλλὰ μὴν, ἔφη ὁ Σωκράτης, τοῦτό γε πολλοστὸν μέρος ἐστὶ στρατηγίας. καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ, καὶ ποριωτικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις, καὶ μηχανικὸν, καὶ ἐργαστικὸν, καὶ ἐπιμελῆ, καὶ καρτερικὸν, καὶ ἀγχίνουν, καὶ φιλόφρονά τε καὶ ὠμόν, καὶ ἀπλοῦν τε καὶ ἐπίβουλον, καὶ φυλακτικὸν τε καὶ κλέπτειν, καὶ προετικὸν καὶ ἄρπαγα, καὶ φιλόδωρον καὶ πλεονέκτην, καὶ ἀσφαλῆ καὶ ἐπιδετικὸν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ ἐπιστήμῃ δεῖ τὸν εὖ στρατηγήσοντα ἔχειν. (7) Καλὸν δὲ καὶ τὸ τακτικὸν εἶναι. πολὺ γὰρ διαφέρει στρατεύμα τεταγμένον ἀτάκτου. ὥσπερ λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρρίμ-

μένα οὐδὲν χρήσιμά ἐστιν, ἐπειδὴν δὲ ταχθῇ κάτω
 μὲν καὶ ἐπιπολῆς τὰ μήτε σηπόμενα μήτε τηκόμενα·
 οἳ τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ αἷ τε πλύνθοι
 καὶ τὰ ξύλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθενται, τότε
 γίγνεται πολλοῦ ἄξιον κτῆμα οἰκία. (8) Ἀλλὰ
 πάνυ, ἔφη ὁ νεανίσκος, ὅμοιον, ὃ Σώκρατες, εἰρη-
 κας· καὶ γὰρ ἐν τῷ πολέμῳ τοὺς τε πρώτους ἀρί-
 στούς δεῖ τάττειν καὶ τοὺς τελευταίους, ἐν μέσῳ δὲ
 τοὺς χειρίστους, ἵνα ὑπὸ μὲν τῶν ἀγωνται, ὑπὸ δὲ
 αὐτῶν ὠθῶνται. (9) Εἰ μὲν τοίνυν, ἔφη, καὶ δι-
 αγιγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδί-
 δαξεν· εἰ δὲ μὴ, τί σοι ὄφελος, ὧν ἔμαθες; αὐτὸς
 γὰρ, εἰ σε ἀργύριον ἐκέλευσε πρῶτον μὲν καὶ τελευ-
 ταῖον τὸ κάλλιστον τάττειν, ἐν μέσῳ δὲ τὸ χειρίστον,
 μὴ διδάξας διαγιγνώσκειν τό τε καλὸν καὶ τὸ κίβδη-
 λον, οὐδὲν ἂν σοι ὄφελος ἦν. Ἀλλὰ, μὰ Δί', ἔφη,
 οὐκ ἐδίδαξεν· ὥστε αὐτοὺς ἂν ἡμᾶς δέοι τοὺς τε
 ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν. (10) Τί οὖν οὐ
 σκοποῦμεν, ἔφη, πῶς ἂν αὐτῶν μὴ διαμαρτάνοιμεν;
 Βούλομαι, ἔφη ὁ νεανίσκος. Οὐκοῦν, ἔφη, εἰ μὲν
 ἀργύριον δέοι ἀρπάζειν, τοὺς φιλαργυρωτάτους πρῶ-
 τούς καθιστάντες, ὁρθῶς ἂν τάττοιμεν; Ἐμοιγε
 δοκεῖ. Τί δὲ τοὺς κινδυνεύειν μέλλοντας; ἄρα
 τοὺς φιλοτιμοτάτους προταχτέον; Οὗτοι γοῦν εἰσὶν,
 ἔφη, οἱ ἔνεκα ἐπαίνου κινδυνεύειν ἐθέλοντες· οὐ
 τοίνυν οὗτοί γε ἄθλοι, ἀλλ', ἐπιφανεῖς πανταχοῦ
 ὄντες, εὐαίρετοι ἂν εἶεν. (11) Αἰτάρ, ἔφη, πό-
 τερά σε τάττειν μόνον ἐδίδαξεν, ἢ καὶ ὅποι καὶ

ὅπως χρηστέον ἐκάστω τῶν ταγμάτων ; Οὐ πᾶ-
 νυ, ἔφη. Καὶ μὴν πολλά γ' ἐστὶ, πρὸς ἃ οὔτε τάτ-
 τεῖν οὔτε ἄγειν ὡσανύτως προσήκει. Ἀλλὰ μὰ Δί',
 ἔφη, οὐ διεσαφηνίζε ταῦτα. Νῆ Δί', ἔφη, πάλαν
 τοίνυν ἔλθων ἐπανερῶτα· ἦν γὰρ ἐπίστιται, καὶ
 μὴ ἀναιδὴς ἦ, αἰσχυνεῖται, ἀργύριον εἰληφώς, ἐν-
 δεᾶ σε ἀποπέμψασθαι.

CAP. II.

Ostenditur, summum imperatoris officium esse, eos, quibus praesit,
 reddere beatos.

Ἐντυχὼν δέ ποτε στρατηγεῖν ἤρημένῳ τῷ, Τοῦ
 ἔνεκεν, ἔφη, "Ομηρον οἶει τὸν Ἀγαμέμνονα προσα-
 γορεῦσαι ποιμένα λαῶν ; ἄρά γε ὅτι, ὥσπερ τὸν
 ποιμένα ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε ἔσονται αἱ
 ὄιες, καὶ τὰ ἐπιτήδεια ἔξουσιν, οὕτω καὶ τὸν στρα-
 τηγὸν ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε οἱ στρατιῶται
 ἔσονται, καὶ τὰ ἐπιτήδεια ἔξουσι, καὶ οὐ ἔνεκα στρα-
 τεύονται, τοῦτο ἔσται ; στρατεύονται δέ, ἵνα κρα-
 τοῦντες τῶν πολεμίων εὐδαιμονέστεροι ὦσιν. (2)
 Ἡ τί δήποτε οὕτως ἐπήνεσε τὸν Ἀγαμέμνονα
 εἰπὼν,

Ἀμφοτέρων, βασιλεὺς ἢ ἀγαθὸς, κρατερός ἢ αἰχμητής ;

ἄρά γε ὅτι αἰχμητής τε κρατερός ἂν εἴη, οὐκ
 εἰ μόνος αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους,
 ἀλλ' εἰ καὶ παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη ;

καὶ βασιλεὺς ἀγαθὸς, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προεσθήκοι, ἀλλ' εἰ καὶ, ὧν βασιλεῖοι, τούτοις εὐδαιμονίας αἷτιος εἴη; (3) Καὶ γὰρ βασιλεὺς αἰρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῇται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσι· καὶ στρατεύονται δὲ πάντες, ἵνα ὁ βίος αὐτοῖς ὡς βέλτιστος ᾖ· καὶ στρατηγούς αἰροῦνται τούτου ἕνεκα, ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ὦσι. (4) Δεῖ οὖν τὸν στρατηγὸν τοῦτο παρασκευάζειν τοῖς ἐλόμενοις αὐτὸν στρατηγόν· καὶ γὰρ οὔτε κάλλιον τούτου ἄλλο ῥάδιον εὑρεῖν, οὔτε αἰσχίον τοῦ ἐναντίου· καὶ οὕτως ἐπισκοπῶν, τίς εἴη ἀγαθοῦ ἡγεμόνος ἀρετὴ, τὰ μὲν ἄλλα περιήρει, κατέλειπε δὲ τὸ εὐδαίμονας ποιεῖν, ὧν ἂν ἡγήται.

CAP. III.

Cuidam praefecto equitum creato demonstrat Socrates in officio ejus esse, ut et equos et equites meliores efficiat.

Καὶ ἐπαρχεῖν δέ τινα ἡρημένῳ οἷδ' αὖ ποτε αὐτὸν τοιάδε διαλεχθέντα· "Εχοις ἄν, ἔφη, ὦ νεανία, εἰπεῖν ἡμῖν, ὅτιου ἕνεκα ἐπεθύμησας ἐπαρχεῖν; οὐ γὰρ δὴ τοῦ πρώτος τῶν ἱππέων ἐλαύνειν· καὶ γὰρ οἱ ἱπποτοξόται τούτου γε ἀξιοῦνται· προελαύνουσι γοῦν καὶ τῶν ἱππάρχων. Ἀληθῆ λέγεις, ἔφη. Ἀλλὰ μὴν οὐδὲ τοῦ γνωσθῆναί γε· ἐπεὶ καὶ οἱ μακρόμενοί γε ὑπὸ πάντων γιγνώσκονται. Ἀληθές,

ἔφη, καὶ τοῦτο λέγεις. (2) Ἀλλ' ἄρα ὅτι τὸ ἵππικόν οἶε τῇ πόλει βέλτιον ἂν ποιήσας παραδοῦναι, καὶ εἴ τις χρεῖα γίγνοιτο ἱππέων, τούτων ἡγούμενος, ἀγαθοῦ τινος αἰτίως γενέσθαι τῇ πόλει; Καὶ μάλα, ἔφη. Καὶ ἔστι γε, νῆ Δί', ἔφη ὁ Σωκράτης, καλόν, εἰ ἂν δύνῃ ταῦτα ποιῆσαι. Ἡ δὲ ἀρχὴ που, ἐφ' ἧς ἤρῃσαι, ἵππων τε καὶ ἀμβατιῶν ἐστίν. Ἔστι γὰρ οὖν, ἔφη. (3) Ἴθι δὴ λέξον ἡμῖν πρῶτον τοῦτο, ὅπως διανοῇ τοὺς ἵππους βελτίους ποιῆσαι; Καὶ ὅς, Ἀλλὰ τοῦτο μὲν, ἔφη, οὐκ ἐμὸν οἶμαι τὸ ἔργον εἶναι, ἀλλὰ ἰδίᾳ ἕκαστον δεῖν τοῦ ἑαυτοῦ ἵππου ἐπιμελεῖσθαι. (4) Ἐὰν οὖν, ἔφη ὁ Σωκράτης, παρέχωνταί σοι τοὺς ἵππους, οἳ μὲν οὕτω κακόποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς, οἳ δὲ οὕτως ἀτρόφους, ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἳ δὲ οὕτως ἀναγώγους, ὥστε μὴ μένειν, ὅπου ἂν σὺ τάξης, οἳ δὲ οὕτω λακτιστὰς, ὥστε μὴδὲ τάξαι δυνατὸν εἶναι, τί σοι τοῦ ἵππικου ὄφελος ἔσται; ἢ πῶς δυνήσῃ τούτων ἡγούμενος ἀγαθόν τι ποιῆσαι τὴν πόλιν; Καὶ ὅς, Ἀλλὰ καλῶς τε λέγεις, ἔφη, καὶ πειράσομαι τῶν ἵππων εἰς τὸ δυνατὸν ἐπιμελεῖσθαι. (5) Τί δέ; τοὺς ἱππέας οὐκ ἐπιχειρήσεις, ἔφη, βελτίους ποιῆσαι; Ἐγώ γε, ἔφη. Οὐκοῦν πρῶτον μὲν ἀναβατικωτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐτούς. Δεῖ γοῦν, ἔφη· καὶ γὰρ, εἴ τις αὐτῶν καταπέσοι, μᾶλλον ἂν οὕτω σώζοιτο. (6) Τί γάρ; εἰ ἂν που κινδυνεύειν δέῃ, πότερον ἐπάγειν τοὺς πολεμίους ἐπὶ τὴν ἄμμον κελεύσεις, ἢ ὅθινα περ εἰώθατε ἱππεύειν, ἢ

πειράσῃ τὰς μελέτας ἐν τοιούτοις ποιεῖσθαι χωρίοις, ἐν οἷσι περ οἱ πολέμιοι γίνονται; Βέλτιον γοῦν, ἔφη. (7) Τί δέ; τοῦ βάλλειν ὡς πλείστους ἀπὸ τῶν ἵππων ἐπιμέλειάν τινα ποιήσει; Βέλτιον γοῦν, ἔφη, καὶ τοῦτο. Θήγειν δὲ τὰς ψυχὰς τῶν ἱππέων καὶ ἐξοργίζειν πρὸς τοὺς πολεμίους, ἅπερ ἀλκιμωτέρους ποιεῖ, διανενόησαι; Εἰ δὲ μὴ, ἀλλὰ νῦν γε πειράσομαι, ἔφη. (8) Ὅπως δέ σοι πεύθονται οἱ ἱππεῖς, πεφρόντικάς τι; ἄνευ γὰρ δὴ τούτου οὔτε ἵππων οὔτε ἱππέων ἀγαθῶν καὶ ἀλκίμων οὐδὲν ὄφελος. Ἀληθῆ λέγεις, ἔφη. ἀλλὰ πῶς ἂν τις μάλιστα, ὦ Σώκρατες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιτο; (9) Ἐκεῖνο μὲν δήπου οἶσθα, ὅτι ἐν παντὶ πράγματι οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἂν ἡγῶνται βελτίστους εἶναι. καὶ γὰρ ἐν νόσῳ ὃν ἂν ἡγῶνται ἰατρικώτατον εἶναι, τούτῳ μάλιστα πείθονται. καὶ ἐν πλοίῳ οἱ πλέοντες, ὃν ἂν κυβερνητικώτατον. καὶ ἐν γεωργίᾳ, ὃν ἂν γεωργικώτατον. Καὶ μάλα, ἔφη. Οὐκοῦν εἰκὸς, ἔφη, καὶ ἐν ἵππικῇ, ὃς ἂν μάλιστα εἰδὼς φαίνεται ἃ δεῖ ποιεῖν, τούτῳ μάλιστα ἐθέλειν τοὺς ἄλλους πείθεσθαι. (10) Ἐὰν οὖν, ἔφη, ἐγὼ, ὦ Σώκρατες, βέλτιστος ὢν αὐτῶν δῆλος ὦ, ἀρκέσει μοι τοῦτο εἰς τὸ πείθεσθαι αὐτοὺς ἐμοί; Ἐὰν γε πρὸς τούτῳ, ἔφη, διδάξης αὐτοὺς, ὡς τὸ πείθεσθαί σοι κάλλιον τε καὶ σωτηριώτερον αὐτοῖς ἔσται. Πῶς οὖν, ἔφη, τοῦτο διδάξω; Πολὺν, νῆ Δί', ἔφη, ῥᾶον, ἢ εἴ σε δέοι διδάσκειν, ὡς τὰ κακὰ τῶν ἀγαθῶν ἀμείνω καὶ λυσιτελέστερά ἐστι.

(11) *Λέγεις, ἔφη, σὺ, τὸν ἵππαρχον πρὸς τοῖς ἄλλοις ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι; Σὺ δ' ὦρον, ἔφη, χρῆναι σιωπῇ ἵππαρχεῖν; ἢ οὐκ ἐντεθύμησαι, ὅτι ὅσα τε νόμῳ μεμαθήκαμεν κάλλιστα ὄντα, δι' ὧν γε ζῆν ἐπιστάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν· καὶ εἴ τι ἄλλο καλὸν μανθάνει τις μάθημα, διὰ λόγου μανθάνει; καὶ οἱ ἄριστα διδάσκοντες μάλιστα λόγῳ χρῶνται, καὶ οἱ τὰ σπουδαιότατα μάλιστα ἐπιστάμενοι κάλλιστα διαλέγονται;* (12) *Ἡ τόδε οὐκ ἐντεθύμησαι, ὥς, ὅταν γε χορὸς εἰς ἓκ τῆσδε τῆς πόλεως γίγνηται, ὥσπερ ὁ εἰς Ἀθῆλον πεμπόμενος, οὐδεὶς ἄλλοθεν οὐδαμόθεν τούτῳ ἐφάμιλλος γίγνεται, οὐδὲ εὐανδρία ἐν ἄλλῃ πόλει ὁμοία τῇ ἐνθάδε συνάγεται;* Ἀληθῇ λέγεις, ἔφη. (13) Ἀλλὰ μὴν οὔτε εὐφωνία τοσοῦτον διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων, οὔτε σωματίων μεγέθει καὶ ῥώμῃ, ὅσον φιλοτιμία, ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἐντιμα. Ἀληθές, ἔφη, καὶ τοῦτο. (14) Οὐκοῦν οἶε, ἔφη, καὶ τοῦ ἵππου τοῦ ἐνθάδε εἴ τις ἐπιμεληθείη, ὥς πολὺ ἂν καὶ τοῦτο διενέγκοιεν τῶν ἄλλων ὅπλων τε καὶ ἵππων παρασκευῇ καὶ εὐταξίᾳ, καὶ τῷ εἰοίμῳ κινδυνεύειν πρὸς τοὺς πολεμίους, εἰ νομίσειαν ταῦτα ποιῶντες ἐπαίνου καὶ τιμῆς τεύξεσθαι; Εἰκός γε, ἔφη. (15) Μὴ τοίνυν ὄκνει, ἔφη, ἀλλὰ πειρῶ τοὺς ἄνδρας ἐπὶ ταῦτα προτρέπειν, ἀφ' ὧν αὐτός τε ὠφεληθήσῃ, καὶ οἱ ἄλλοι πολῖται διὰ σέ. Ἀλλὰ, νῆ Δία, πειράσομαι, ἔφη.

CAP. IV.

Socrates docere conatur bonum choragum et oeconomum posse etiam esse bonum imperatorem.

Ἰδὼν δέ ποτε Νικομαχίδην ἐξ ἀρχαιρεσιῶν ἀπὸν-
 όντα, ἤρετο, Τίνες, ὦ Νικομαχίδη, στρατηγοὶ ἤρην-
 ται; Καὶ ὅς, Οὐ γάρ, ἔφη, ὦ Σώκρατες, τοιοῦτοὶ
 εἰσιν Ἀθηναῖοι; ὥστε ἐμέ μὲν οὐχ εἴλοντο, ὅς ἐκ
 καταλόγου στρατευόμενος κατατίετρίμμαι, καὶ λοχα-
 γῶν, καὶ ταξιαρχῶν, καὶ τραύματα ὑπὸ τῶν πολε-
 μίων τοσαῦτα ἔχων, (ἅμα δὲ τὰς οὐλὰς τῶν τραυ-
 μάτων ἀπογυμνούμενος ἐπεδείκνυσεν,) Ἀντισθένην
 δέ, ἔφη, εἴλοντο, τὸν οὔτε ὀπλίτην πώποτε στρατευ-
 σάμενον, ἔν τε τοῖς ἡπευσιν οὐδὲν περιβλεπτον
 ποιήσαντα, ἐπιστάμενόν τε ἄλλο οὐδὲν ἢ χρήματα
 συλλέγειν. (2) Οὐκοῦν, ἔφη ὁ Σωκράτης, τοῦτο
 μὲν ἀγαθόν, εἴγε τοῖς στρατιώταις ἱκανὸς ἔσται τὰ
 ἐπιτήδεια πορίζειν. Καὶ γὰρ οἱ ἔμποροι, ἔφη ὁ
 Νικομαχίδης, χρήματα συλλέγειν ἱκανοὶ εἰσιν· ἀλλ'
 οὐχ ἔνεκα τούτου καὶ στρατηγεῖν δύνανται ἄν. (3)
 Καὶ ὁ Σωκράτης ἔφη, Ἀλλὰ καὶ φιλόνηκος Ἀν-
 τισθένης ἐστίν, ὃ στρατηγῷ προσεῖναι ἐπιτήδειόν
 ἐστίν· οὐχ ὀρᾶς, ὅτι καὶ ὁσάκις κεχορήγηκε, πᾶσι
 τοῖς χοροῖς νενίκηκε; Μὰ Δί', ἔφη ὁ Νικομαχίδης,
 ἀλλ' οὐδὲν ὅμοιόν ἐστι χοροῦ τε καὶ στρατεύματος
 προεστιάναί. (4) Καὶ μὴν, ἔφη ὁ Σωκράτης, οὐδέ
 ῥοδῆς γε ὁ Ἀντισθένης οὐδέ χορῶν διδασκαλίας ἔμ-

πειρος ὢν, ὅμως ἐγένετο ἱκανὸς εὐρεῖν τοὺς κρατί-
στους ταῦτα. Καὶ ἐν τῇ στρατιᾷ οὖν, ἔφη ὁ Νικο-
μαχίδης, ἄλλους μὲν εὐρήσει τοὺς τάξοντας ἀνθ'
ἑαυτοῦ, ἄλλους δὲ τοὺς μαχουμένους. (5) Οὐκοῦν,
ἔφη ὁ Σωκράτης, εἴαν γε καὶ ἐν τοῖς πολεμικοῖς
τοὺς κρατίστους, ὥσπερ ἐν τοῖς χορικοῖς, ἐξευρίσκη
τε καὶ προαιρῇται, εἰκότως ἂν καὶ τούτου νικηφόρος
εἴη· καὶ δαπανᾷν δ' αὐτὸν εἰκὸς μᾶλλον ἢν ἐθέ-
λειν εἰς τὴν ξὺν ὅλῃ τῇ πόλει τῶν πολεμικῶν νίκην,
ἢ εἰς τὴν ξὺν τῇ φυλῇ τῶν χορικῶν. (6) Λέγεις
σὺ, ἔφη, ὦ Σώκρατες, ὡς τοῦ αὐτοῦ ἀνδρός ἐστι
χορηγεῖν τε καλῶς καὶ στρατηγεῖν; Λέγω ἐγώ,
ἔφη, ὡς, οὔτου ἂν τις προσιατεύῃ, εἴαν γινώσκῃ τε
ὢν δεῖ, καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἂν
εἴη προσιάτης, εἴτε χοροῦ εἴτε οἴκου εἴτε πόλεως
εἴτε στρατεύματος/προστατεύοι. (7) Καὶ ὁ Νικο-
μαχίδης, Μὰ Δί', ἔφη, ὦ Σώκρατες, οὐκ ἂν ποτε
ᾤμην ἐγὼ σου ἀκοῦσαι, ὡς ἀγαθοὶ οἰκονόμοι ἀγα-
θοὶ στρατηγοὶ ἂν εἶεν. Ἴδι δὲ, ἔφη, ἐξετάσωμεν
τὰ ἔργα ἐκατέρου αὐτῶν, ἵνα εἰδῶμεν, πότερον τὰ
αὐτὰ ἐστίν, ἢ διαφέρει τι. Πάνυ γε, ἔφη. (8) Οὐ-
κοῦν, ἔφη, τὸ μὲν τοὺς ἀρχομένους κατηκόους τε καὶ
εὐπειθεῖς ἑαυτοῖς παρασκευάζειν, ἀμφοτέρων ἐστὶν
ἔργον; Καὶ μάλα, ἔφη. Τί δέ; τὸ προσιάττειν
ἕκαστα τοῖς ἐπιτηδείοις πράττειν; Καὶ τοῦτο, ἔφη.
Καὶ μὴν καὶ τὸ τοὺς κακοὺς κολάζειν, καὶ τοὺς
ἀγαθοὺς τιμᾷν, ἀμφοτέροις οἶμαι προσήκειν. Πά-
νυ μὲν οὖν, ἔφη. (9) Τὸ δὲ τοὺς ὑπηκόους εὐμε-

νεῖς ποιῆσθαι, πῶς οὐ καλὸν ἀμφοτέροις; Καὶ τοῦτ', ἔφη. Συμμάχους δὲ καὶ βοηθοὺς προσάγεσθαι, δοκεῖ σοι συμφέρειν ἀμφοτέροις, ἢ οὐ; Πάνυ μὲν οὖν, ἔφη. Ἀλλὰ φυλακτικούς τῶν ὄντων οὐκ ἀμφοτέρους εἶναι προσήκει; Σφόδρα γ', ἔφη. Οὐκοῦν καὶ ἐπιμελεῖς καὶ φιλοπόνους ἀμφοτέρους εἶναι προσήκει περὶ τὰ αὐτῶν ἔργα. (10) Ταῦτα μὲν οὖν, ἔφη, πάντα ὁμοίως ἀμφοτέρων ἐστίν· ἀλλὰ τὸ μάχεσθαι οὐκέτι ἀμφοτέρων. Ἀλλ' ἐχθροὶ γέ τοι ἀμφοτέροις γίνονται; Καὶ μάλα, ἔφη, τοῦτό γε. Οὐκοῦν τὸ περιγενέσθαι τούτων ἀμφοτέροις συμφέρει. (11) Πάνυ γε, ἔφη· ἀλλ' ἐκεῖνο παρήης, ἂν δέη μάχεσθαι, τί ὠφελήσῃ ἡ οἰκονομική; Ἐνταῦθα δῆπου καὶ πλείστον, ἔφη· ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδὼς ὅτι οὐδὲν οὕτω λυσιτελές τε καὶ κερδαλέον ἐστίν ὡς τὸ μαχόμενον τοὺς πολεμίους νικᾶν, οὐδὲ οὕτως ἀλυσιτελές τε καὶ ζημιῶδες ὡς τὸ ἡττάσθαι, προθύμως μὲν τὰ πρὸς τὸ νικᾶν συμφέροντα ζητήσῃ καὶ παρασκευάζεται, ἐπιμελῶς δὲ τὰ πρὸς τὸ ἡττάσθαι φέροντα σκέπεται καὶ φυλάσσεται, ἐνεργῶς δ', ἂν τὴν παρασκευὴν ὁρᾷ νικητικὴν οὖσαν, μαχεῖται, οὐχ ἥκιστα δὲ τούτων, ἔαν ἀπαράσκευος ᾖ, φυλάσσεται συνάπτειν μάχην. (12) Μὴ καταφρόνει, ἔφη, ὧς Νικομαχίδης, τῶν οἰκονομικῶν ἀνδρῶν· ἡ γὰρ τῶν ιδίων ἐπιμέλεια πλήθει μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δὲ ἄλλα παραπλήσια ἔχει· τὸ δὲ μέγιστον, ὅτι οὔτε ἄνευ ἀνθρώπων οὐδετέρα γίγνεται, οὔτε δι' ἄλλων μὲν ἀνθρώπων τὰ

ἴδια πράττεται, δι' ἄλλων δὲ τὰ κοινά· [οὐ γὰρ ἄλλοις τισὶν ἀνθρώποις οἱ τῶν κοινῶν ἐπιμελόμενοι χρώνται, ἢ οἷσπερ οἱ τὰ ἴδια οἰκονομοῦντες·] ^{ως οἱ} ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν· οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθεν πλημμελοῦσιν.

CAP. V.

De revocandis ad pristinam fortitudinem et felicitatem Atheniensibus.

Περικλεῖ δὲ ποτε, τῷ τοῦ πάνυ Περικλέους υἱῷ, διαλεγόμενος, Ἐγὼ τοι, ἔφη, ὦ Περικλείης, ἐλπίδα ἔχω, σοῦ στρατηγήσαντος ἀμείνω τε καὶ ἐνδοξοτέραν τὴν πόλιν εἰς τὰ πολεμικὰ ἔσεσθαι, καὶ τῶν πολεμίων κρατήσῃν. Καὶ ὁ Περικλῆς, Βουλοίμην ἂν, ἔφη, ὦ Σώκρατες, ἃ λέγεις· ὅπως δὲ ταῦτα γένοιτ' ἂν, οὐ δύναμαι γινῶναι. Βούλει οὖν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπισκοπῶμεν, ὅπου ἤδη τὸ δυνατόν ἐστιν; Βούλομαι, ἔφη. (2) Οὐκοῦν, οἶσθα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν; Οἶδα γάρ, ἔφη· Σώματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἶει πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηναίων; Οὐδὲ ταῦτη μοι δοκοῦσι λείπεσθαι. Εὐμενεστέρους δὲ ποτέρους ἑαυτοῖς εἶναι νομίζεις; Ἀθηναίους ἔγωγε· Βοιωτῶν μὲν γὰρ πολλοί, πλεονεκτούμενοι ὑπὸ Θη-

βαίων, δυσμενῶς αὐτοῖς ἔχουσιν· Ἀθήνησι δὲ οὐδὲν ὁρῶ τοιοῦτον. (3) Ἀλλὰ μὴν φιλοτιμότεοι γε καὶ φιλοφρονέστατοι πάντων εἰσίν· ἅπερ οὐχ ἥκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος. Οὐδὲ ἐν τούτοις Ἀθηναῖοι μεμπτοί. Καὶ μὴν προγόνων γε καλὰ ἔργα οὐκ ἔστιν οἷς μεῖζω καὶ πλείω ὑπάρχει ἢ Ἀθηναίοις· ὧ πολλοὶ ἐπαιρόμενοι προτρέπονται τε ἀρετῆς ἐπιμελεῖσθαι, καὶ ἄλκιμοι γίνεσθαι. (4) Ταῦτα μὲν ἀληθῆ λέγεις πάντα, ὦ Σώκρατες· ἀλλ' ὁρᾷς ὅτι, ἀφ' οὗ ἢ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λεβαδείᾳ συμφορὰ ἐγένετο καὶ ἡ μεθ' Ἱπποκράτους ἐπὶ Δηλῷ, ἐκ τούτων τεταπείνωται μὲν ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτοὺς, ἐπῆρται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους· ὥστε Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντες Ἀθηναίοις ἄνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν· Ἀθηναῖοι δὲ, οἱ πρότερον, ὅτε Βοιωτοὶ μόνοι ἐγένοντο, πορθοῦντες τὴν Βοιωτίαν, φοβοῦνται, μὴ Βοιωτοὶ δηώσωσι τὴν Ἀττικὴν. (5) Καὶ ὁ Σωκράτης, Ἀλλ' αἰσθάνομαι μὲν, ἔφη, ταῦτα οὕτως ἔχοντα· δοκεῖ δέ μοι ἀνδρὶ ἀγαθῷ ἄρχοντι νῦν εὐαρεστοτέρως διακείσθαι ἢ πόλις· τὸ μὲν γὰρ θάρσος ἀμέλειάν τε καὶ ῥαθυμίαν καὶ ἀπειθείαν ἐμβάλλει, ὁ δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθεστέρους καὶ εὐτακτιτέρους ποιεῖ. (6) Τεκμήραιο δ' ἂν τοῦτο καὶ ἀπὸ τῶν ἐν

ταῖς ναυσίν· ὅταν μὲν γὰρ δήπου μηδὲν φοβῶνται, μεστοί εἰσιν ἀταξίας· ἔστι ἂν δὲ ἡ χειμῶνα ἡ πολέμους δειῶσιν, οὐ μόνον τὰ κελεύόμενα πάντα ποιῶσιν, ἀλλὰ καὶ σιγῶσι καραδοκοῦντες τὰ προσταχθσόμενα, ὥσπερ χορευταί. (7) Ἀλλὰ μὴν, ἔφη ὁ Περικλῆς, εἴγε νῦν μάλιστα πείθονται, ὥρα ἂν εἴη λέγειν, πῶς ἂν αὐτοὺς προτρεψαίμεθα πάλιν ἀνερασθῆναι τῆς ἀρχαίας ἀρετῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας. (8) Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ μὲν ἐβουλόμεθα χρημάτων αὐτοὺς, ὧν οἱ ἄλλοι εἶχον, ἀντιποιεῖσθαι, ἀποδεικνύντες αὐτοῖς ταῦτα πατρῷά τε ὄντα καὶ προσήκοντα, μάλιστ' ἂν οὕτως αὐτοὺς ἐξορμῶμεν ἀντέχεσθαι τούτων· ἐπεὶ δὲ τοῦ μετ' ἀρετῆς πρωτεύειν αὐτοὺς ἐπιμελεῖσθαι βουλόμεθα, τοῦτ' αὖ δεικτέον ἐκ παλαιοῦ μάλιστα προσήκον αὐτοῖς· καὶ ὥς, τούτου ἐπιμελούμενοι, πάντων ἂν εἴεν κράτιστοι. (9) Πῶς οὖν ἂν τοῦτο διδάσκοιμεν; Οἶμαι μὲν, εἰ τοὺς γε παλαιοτάτους, ὧν ἀκούομεν, προγόνους αὐτῶν ἀναμιμνήσκοιμεν αὐτοὺς ἀκηκόοντας ἀρίστους γεγονέναι. (10) Ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἔκριναν; Λέγω γάρ, καὶ τὴν Ἐρεχθίδεωσ γε τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ' ἐκείνου γενόμενον πρὸς τοὺς ἐκ τῆς ἐχομένης ἡλείρου πάσης, καὶ τὸν ἐφ' Ἑρακλειδῶν πρὸς τοὺς ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέωσ πολεμηθέντας, ἐν οἷς πᾶσιν ἐκεῖνοι δηλοὶ γεγονάσι τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες. (11) Εἰ δὲ βούλει, ἃ ὕστερον οἱ

ἐκείνων μὲν ἀπόγονοι, οὐ πολὺ δὲ πρὸ ἡμῶν γεγονότες, ἔπραξαν, τὰ μὲν αὐτοὶ καθ' ἑαυτοὺς ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας πάσης καὶ τῆς Εὐρώπης μέχρι Μακεδονίας, καὶ πλείστην τῶν προγεγονότων δύναμιν καὶ ἀφορμὴν κεκτημένους, καὶ μέγιστα ἔργα κατειργασμένους, τὰ δὲ καὶ μετὰ Πελοποννησίων ἀριστεύοντες καὶ κατὰ γῆν καὶ κατὰ θάλατταν· οἳ δὴ καὶ λέγονται πολὺ διενεγκεῖν τῶν καθ' ἑαυτοὺς ἀνθρώπων. Λέγονται γὰρ, ἔφη. (12) Τοιγαροῦν πολλῶν μὲν μεταναστάσεων ἐν τῇ Ἑλλάδι γεγονυῶν, διέμειναν ἐν τῇ ἑαυτῶν· πολλοὶ δὲ ὑπὲρ δικαίων ἀντιλέγοντες ἐπέτρεπον ἐκείνοις· πολλοὶ δὲ, ὑπὸ κρειττόνων ὑβριζόμενοι, κατέφευγον πρὸς ἐκείνους. (13) Καὶ ὁ Περικλῆς, Καὶ θαυμάζω γε, ἔφη, ὦ Σώκρατες, ἡ πόλις ὅπως ποιεῖ ἐπὶ τὸ χεῖρον ἐκκλινεν. Ἐγὼ μὲν οἶμαι, ἔφη ὁ Σωκράτης, ὥσπερ καὶ ἀθληταὶ τινες διὰ τὸ πολὺ ὑπερνεγκεῖν καὶ κρατιστεῦσαι καταρῥαθυμήσαντες ὑστερίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίους πολὺ διενεγκόντας ἀμελῆσαι ἑαυτῶν, καὶ διὰ τοῦτο χείρους γεγονέναι. (14) Νῦν οὖν, ἔφη, τί ἂν ποιούντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν; Καὶ ὁ Σωκράτης, Οὐδὲν ἀπόκρυφον δοκεῖ μοι εἶναι· ἀλλ' εἰ μὲν, ἐξευρόντες τὰ τῶν προγόνων ἐπιτηδεύματα, μηδὲν χεῖρον ἐκείνων ἐπιτηδεύοιεν, οὐδὲν ἂν χείρους ἐκείνων γενέσθαι· εἰ δὲ μὴ, τοὺς γε νῦν πρωτεύοντας μιμούμενοι, καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες, ὁμοίως μὲν τοῖς αὐτοῖς χρώμενοι, οὐδὲν ἂν χείρους

ἐκείνων εἶεν· εἰ δ' ἐπιμελέστερον, καὶ βελτίους.

(15) Λέγεις, ἔφη, πόρρω που εἶναι τῇ πόλει τὴν καλοκαγαθίαν· πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ Λακεδαιμόνιοι, ἢ πρεσβυτέρους αἰδέονται; οἱ ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων· ἢ σωμασκήσουσιν οὕτως; οἱ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελοῦσι.

(16) Ἰότε δὲ οὕτω πείσονται τοῖς ἄρχουσιν; οἱ καὶ ἀγάλλονται ἐπὶ τῷ καταφρονεῖν τῶν ἀρχόντων· ἢ πότε οὕτως ὁμονήσουσιν; οἱ γε, ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα, ἐπηρεάζουσιν ἀλλήλοις, καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις· μάλιστα δὲ πάντων ἐν τε ταῖς ἰδίαις συνόδοις καὶ ταῖς κοιναῖς διαφέρονται, καὶ πλείστας θίκας ἀλλήλοις δικάζονται, καὶ προαιροῦνται μᾶλλον οὕτω κερθαίνειν ἀπ' ἀλλήλων ἢ συνωφελοῦντες αὐτούς· τοῖς δὲ κοινοῖς ὥσπερ ἄλλοτρίοις χρώμενοι, περὶ τούτων αὐτὸ μάχονται, καὶ ταῖς εἰς τὰ τοιαῦτα δυνάμεσι μάλιστα χαίρουσιν.

(17) Ἐξ ὧν πολλὴ μὲν ἀπειρία καὶ κακία τῇ πόλει ἐμφύεται, πολλὴ δὲ ἔχθρα καὶ μῖσος ἀλλήλων τοῖς πολίταις ἐγγίγνεται, δι' ἃ ἔγωγε μάλα φοβοῦμαι ἀεὶ, μή τι μεῖζον, ἢ ὥστε φέρειν δύνασθαι, κακὸν τῇ πόλει συμβῆ. (18) Μηδαμῶς, ἔφη ὁ Σωκράτης, ὦ Περικλείς, οὕτως ἡγοῦ ἀνηκέστω πονηρίᾳ νοσεῖν Ἀθηναίους· οὐχ ὁράς, ὥς εὐτακτοὶ μὲν εἰσιν ἐν τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἀγῶσι πεύθονται τοῖς ἐπιστάταις, οὐδενῶν δὲ καταδεέστερον ἐν

τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις; (19) Τοῦτο γάρ τοι, ἔφη, καὶ θαυμαστόν ἐστι, τὸ τοὺς μὲν τοιούτους πειθαρχεῖν τοῖς ἐφεσιῶσι, τοὺς δὲ ὀπλίτας καὶ τοὺς ἱππεῖς, οἳ δοκοῦσι καλοκάγαθία προκεκρέσθαι τῶν πολιτῶν, ἀπειθεστάτους εἶναι πάντων. (20) Καὶ ὁ Σωκράτης ἔφη, Ἡ δὲ ἐν Ἀρείῳ πάγῳ βουλή, ὧς Περικλείς, οὐκ ἐκ τῶν δεδοκιμασμένων καθίσταται; Καὶ μάλα, ἔφη. Οἷσθα οὖν τινας, ἔφη, κάλλιον ἢ νομιμώτερον ἢ σεμνότερον ἢ δεκαίωτερον τάς τε δίκας δικάζοντας καὶ τᾶλλα πάντα πράττοντας; Οὐ μέμφομαι, ἔφη, τούτοις. Οὐ τοίνυν, ἔφη, δεῖ ἀθνυμεῖν, ὥς οὐκ εὐτάκτων ὄντων Ἀθηναίων. (21) Καὶ μὴν ἐν γε τοῖς στρατιωτικοῖς, ἔφη, ἐνθα μάλιστα δεῖ σωφρονεῖν τε καὶ εὐτακτεῖν καὶ πειθαρχεῖν, οὐδενὶ τούτων προσέχουσιν. Ἰσῶς γάρ, ἔφη ὁ Σωκράτης, ἐν τούτοις οἱ ἥκιστα ἐπιστάμενοι ἄρχουσιν αὐτῶν· οὐχ ὁρᾷς, ὅτι κιθαριστῶν μὲν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ εἰς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος, οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν; ἀλλὰ πάντες, ὅσοι τούτων ἄρχουσιν, ἔχουσι δεῖξαι, ὅποθεν ἔμαθον ταῦτα, ἐφ' οἷς ἐφεσιᾶσι· τῶν δὲ στρατηγῶν οἱ πλεῖστοι αὐτοσχεδιάζουσιν. (22) Οὐ μέντοι σέ γε τοιοῦτον ἐγὼ νομίζω εἶναι, ἀλλ' οἶμαί σε οὐδέν ἡττον ἔχειν εἰπεῖν, ὅποτε στρατηγεῖν ἢ ὅποτε παλαίειν ἤρξω μανθάνειν· καὶ πολλὰ μὲν οἶμαί σε τῶν πατρῶων στρατηγημάτων παρειληφότα διασώζειν, πολλὰ δὲ πανταχόθεν συνηγνοχέναί, ὅποθεν οἷόν τε ἦν μαθεῖν τι ὠφέλι-

μον εἰς στρατηγίαν. (23) Οἶμαι δέ σε πολλὰ με-
ριμνᾶν, ὅπως μὴ λάθῃς σεαυτὸν ἀγνοῶν τι τῶν εἰς
στρατηγίαν ὠφελίμων · καὶ ἐάν τι τοιοῦτον αἰσθῇ
σεαυτὸν μὴ εἰδότα, ζητεῖν τοὺς ἐπισταμένους ταῦτα,
οὔτε δώρων οὔτε χαρίτων φειδόμενον, ὅπως μάλιστα
παρ' αὐτῶν ἂ μὴ ἐπίστασαι, καὶ συνεργοὺς ἀγα-
θοὺς ἔχῃς. (24) Καὶ ὁ Περικλῆς, Οὐ λανθάνεις
με, ὦ Σώκρατες, ἔφη, ὅτι οὐδ' οἰόμενός με τούτων
ἐπιμελεῖσθαι ταῦτα λέγεις, ἀλλ' ἐγχειρῶν με διδά-
σκειν, ὅτι τὸν μέλλοντα στρατηγεῖν τούτων ἀπάντων
ἐπιμελεῖσθαι δεῖ · ὁμολογῶ μέντοι ἀγῶ σοι ταῦτα.
(25) Τοῦτο δ', ἔφη, ὦ Περικλείης, κατανενόηκας,
ὅτι πρόκειται τῆς χώρας ἡμῶν ὄρη μεγάλα, καθή-
κοντα ἐπὶ τὴν Βοιωτίαν, δι' ὧν εἰς τὴν χώραν εἰσο-
δοι στεναί τε καὶ προσάντεις εἶσι, καὶ ὅτι μέση διέ-
ζωσται ὄρεσιν ἐρυμνοῖς; Καὶ μάλα, ἔφη. (26)
Τί δέ; σὺ ἐκεῖνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι
ἐν τῇ βασιλέως χώρα κατέχοντες ἐρυμνὰ πάνυ χω-
ρία, καὶ κούφως ὠπλισμένοι, δύνανται πολλὰ μὲν
τὴν βασιλέως χώραν καταθρόνιες κακοποιεῖν, αὐτοὶ
δὲ ζῆν ἐλεύθεροι; Καὶ τοῦτό γε, ἔφη, ἀκούω.
(27) Ἀθηναίους δ' οὐκ ἂν οἶει, ἔφη, μέχρι τῆς ἐλα-
φρᾶς ἡλικίας ὠπλισμένους κουφοτέροις ὄπλοις, καὶ
τὰ προκείμενα τῆς χώρας ὄρη κατέχοντας, βλαβε-
ροὺς μὲν τοῖς πολεμίοις εἶναι, μεγάλην δὲ προβολὴν
τοῖς πολίταις τῆς χώρας κατεσκευάσθαι; Καὶ ὁ
Περικλῆς, Πάντ' οἶμαι, ἔφη, ὦ Σώκρατες, καὶ ταῦτα
χρήσιμα εἶναι. (28) Εἰ τοίνυν, ἔφη ὁ Σωκράτης,

ἀρέσκει σοι ταῦτα, ἐπιχείρει αὐτοῖς, ὦ ἄριστε· ὃ τι μὲν γὰρ ἂν τούτων καταπράξῃς, καὶ σοὶ καλὸν ἔσται καὶ τῇ πόλει ἀγαθόν· εἰὰν δέ τι ἀδυνατῇς, οὔτε τὴν πόλιν βλάβῃς οὔτε σαυτὸν καταισχυνεῖς.

CAP. VI.

Glaucnem imperitum adolescentem a capessenda republica avertit Socrates.

Γλαύκωνα δὲ τὸν Ἀρίστωνος, ὅτ' ἐπεχείρει δημογορεῖν, ἐπιθυμῶν προστατεύειν τῆς πόλεως, οὐδέπω εἴκοσιν ἔτη γεγονώς, ὃν τῶν ἄλλων οἰκείων τε καὶ φίλων οὐδεὶς ἠδύνατο παῦσαι ἐλκόμενόν τε ἀπὸ τοῦ βήματος καὶ καταγέλαστον ὄντα· Σωκράτης δέ, εὖνους ὢν αὐτῷ διὰ τε Χαρμίδην τὸν Γλαύκωνος καὶ διὰ Πλάτωνα, μόνος ἔπαυσεν. (2) Ἐντυχὼν γὰρ αὐτῷ, πρῶτον μὲν εἰς τὸ ἐθελῆσαι ἀκούειν τοιάδε λέξας κατέσχευεν. Ὡς Γλαύκων, ἔφη, προστατεύειν ἡμῖν διανενοῦσαι τῆς πόλεως; Ἐγὼ γ', ἔφη, ὦ Σώκρατες. Νῆ Δί', ἔφη· καλὸν γὰρ, εἴπερ τι καὶ ἄλλο τῶν ἐν ἀνθρώποις· δηλὸν γὰρ, ὅτι, εἰὰν τοῦτο διαπράξῃ, δυνατὸς μὲν ἔσῃ αὐτὸς τυγχάνειν ὅτου ἂν ἐπιθυμῇς, ἱκανὸς δὲ τοὺς φίλους ὠφελεῖν, ἐπαρεῖς δὲ τὸν πατρῷον οἶκον, αὐξήσεις δὲ τὴν πατρίδα, ὀνομαστὸς δ' ἔσῃ πρῶτον μὲν ἐν τῇ πόλει, ἔπειτα δ' ἐν τῇ Ἑλλάδι, ἴσως δὲ ὥσπερ Θεμιστοκλῆς καὶ ἐν τοῖς βαρβάροις· ὅπου δ' ἂν ᾖς, πανταχοῦ περίβλεπτος ἔσῃ. (3) Ταῦτ' οὖν ἀκούων ὁ

Γλαύκων ἐμεγαλύνετο, καὶ ἡδέως παρέμενε. Με-
 τὰ δὲ ταῦτα ὁ Σωκράτης, Οὐκοῦν, ἔφη, τοῦτο μὲν,
 ὦ Γλαύκων, δῆλον, ὅτι, εἴπερ τιμαῖσθαι βούλει,
 ὠφελιτέα σοι ἢ πόλις ἐστίν; Πάνυ μὲν οὖν, ἔφη.
 Πρὸς θεῶν, ἔφη, μὴ τοίνυν ἀποκρύψῃ, ἀλλ' εἰπέ
 ἡμῖν, ἐκ τίνος ἄρξῃ τὴν πόλιν εὐεργετεῖν; (4) Ἐπεὶ
 δὲ ὁ Γλαύκων διεσιώπησεν, ὡς ἂν τότε σκοπῶν,
 ὁπόθεν ἄρχοιτο. Ἄρ', ἔφη ὁ Σωκράτης, ὥσπερ,
 φίλου οἶκον εἰ αὐξῆσαι βούλοιτο, πλουσιώτερον αὐ-
 τὸν ἐπιχειροῦντος ἂν ποιεῖν, οὕτω καὶ τὴν πόλιν πει-
 ράσῃ πλουσιωτέραν ποιῆσαι; Πάνυ μὲν οὖν, ἔφη.
 (5) Οὐκοῦν πλουσιωτέρα γ' ἂν εἴῃ, προσόδων αὐτῇ
 πλειόνων γενομένων; Εἰκὸς γοῦν, ἔφη. Λέξον
 δὴ, ἔφη, ἐκ τίνων νῦν αἱ πρόσοδοι τῇ πόλει, καὶ
 πόσαι τινές εἰσι; δῆλον γὰρ ὅτι ἔσκεπται, ἵνα, εἰ
 μὲν τινες αὐτῶν ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς· εἰ
 δὲ παραλείπονται, προσπορίσῃς. Ἀλλὰ, μὰ Δί',
 ἔφη ὁ Γλαύκων, ταῦτά γε οὐκ ἐπέσκεμμαι. (6)
 Ἄλλ', εἰ τοῦτο, ἔφη, παρέλιπες, τὰς γε δαπάνας τῆς
 πόλεως ἡμῖν εἰπέ· δῆλον γὰρ, ὅτι καὶ τούτων τὰς
 περιττὰς ἀφαιρεῖν διανοῇ. Ἀλλὰ μὰ τὸν Δί',
 ἔφη, οὐδὲ πρὸς ταῦτά πω ἐσχόλασα. Οὐκοῦν, ἔφη,
 τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλού-
 μεθα· πῶς γὰρ οἶόν τε, μὴ εἰδότα γε τὰ ἀναλώμα-
 τα καὶ τὰς προσόδους, ἐπιμεληθῆναι τούτων; (7)
 Ἄλλ, ὦ Σώκρατες, ἔφη ὁ Γλαύκων, δυνατόν ἐστι
 καὶ ἀπὸ πολεμίων τὴν πόλιν πλουτίζειν. Νὴ Δία,
 σφόδρα γ', ἔφη ὁ Σωκράτης, εἴαν τις αὐτῶν κρείττων

ἢ ἡττων δὲ ὦν καὶ τὰ οἰκεῖα προσαποβάλοι ἄν.
 Ἀληθῆ λέγεις, ἔφη. (8) Οὐκοῦν, ἔφη, τὸν γε βουλευσόμενον, πρὸς οὐστinas δεῖ πολεμεῖν, τὴν τε τῆς πόλεως δύναμιν καὶ τὴν τῶν ἐναντίων εἰδέναι δεῖ, ἵνα, ἐὰν μὲν ἡ τῆς πόλεως κρείττων ἢ, συμβουλευῇ ἐπιχειρεῖν τῷ πολέμῳ· ἐὰν δὲ ἡττων τῆς τῶν ἐναντίων, εὐλαβεῖσθαι πείθῃ. Ὅρθῳς λέγεις, ἔφη.
 (9) Πρῶτον μὲν τοίνυν, ἔφη, λέξον ἡμῖν τῆς πόλεως τὴν τε πεζικὴν καὶ τὴν ναυτικὴν δύναμιν, εἴτα τὴν τῶν ἐναντίων. Ἀλλὰ, μὰ τὸν Δί', ἔφη, οὐκ ἂν ἔχοιμί σοι οὕτως γε ἀπὸ στόματος εἰπεῖν. Ἀλλ', εἰ γέγραπται σοι, ἔνεγκε, ἔφη· πάνυ γὰρ ἡδέως ἂν τοῦτο ἀκούσαιμι. Ἀλλὰ, μὰ τὸν Δί', ἔφη, οὐδὲ γέγραπται μοί πω. (10) Οὐκοῦν, ἔφη, καὶ περὶ πολέμου συμβουλευεῖν τὴν γε πρώτην ἐπισχῆσομεν· ἴσως γὰρ καὶ διὰ τὸ μέγεθος αὐτῶν, ἄρτι ἀρχόμενος τῆς προστατείας, οὐπω ἐξήτακας. Ἀλλὰ τοι περὶ γε φυλακῆς τῆς χώρας οἶδ' ὅτι σοι μεμέληκεν, καὶ οἶσθα, ὅπόσαι τε φυλακαὶ ἐπὶ καιροὶ εἰσι καὶ ὅπόσαι μὴ, καὶ ὅπόσοι τε φρουροὶ ἱκανοὶ εἰσι καὶ ὅπόσοι μὴ εἰσι· καὶ τὰς μὲν ἐπικαίρους φυλακὰς συμβουλευσεις μείζονας ποιεῖν, τὰς δὲ περιττὰς ἀφαιρεῖν. (11) Νῆ Δί', ἔφη ὁ Γλαύκων, ἀπάσας μὲν οὖν ἔγωγε, ἔνεκά γε τοῦ οὕτως αὐτὰς φυλάττεσθαι, ὥστε κλέπτεσθαι τὰ ἐκ τῆς χώρας. Ἐὰν δέ τις ἀφέλῃ γ', ἔφη, τὰς φυλακὰς, οὐκ οἶε καὶ ἀρπάζειν ἐξουσίαν ἔσεσθαι τῷ βουλομένῳ; ἀτὰρ, ἔφη, πότερον ἐλθὼν αὐτοὺς ἐξήτακας τοῦτο, ἢ πῶς οἶσθα,

ὅτι κακῶς φυλάττονται; Εἰκάζω, ἔφη. Οὐκοῦν, ἔφη, καὶ περὶ τούτων, ὅταν μηκέτι εἰκάζωμεν, ἀλλ' ἤδη εἰδῶμεν, τότε συμβουλευσομεν; Ἴσως, ἔφη ὁ Γλαύκων, βάλτω. (12) Εἷς γε μὴν, ἔφη, τὰργύρια οἶδ' ὅτι οὐκ ἀφῖξαι, ὥστ' ἔχειν εἰπεῖν, διότι νῦν ἐλάττω ἢ πρόσθεν προσέρχεται αὐτόθεν. Οὐ γὰρ σὺν ἐλήλυθα, ἔφη. Καὶ γὰρ, νῆ Δί', ἔφη ὁ Σωκράτης, λέγεται βαρὺ τὸ χωρίον εἶναι· ὥστε, ὅταν περὶ τούτου δέῃ συμβουλευεῖν, αὕτη σοι ἡ πρόφασις ἀρκέσει. Σκέψομαι, ἔφη ὁ Γλαύκων. (13) Ἀλλ' ἐκείνου γέ τοι, ἔφη, οἶδ' ὅτι οὐκ ἡμέληκας, ἀλλ' ἔσκεπαι, πόσον χρόνον ἱκανός ἐστιν ὁ ἐκ τῆς χώρας γηγόνος σῆτος διατρέφειν τὴν πόλιν, καὶ πόσον εἰς τὸν ἐνιαυτὸν προσδεῖται, ἵνα μὴ τούτου λάθῃ σέ ποτε ἢ πόλις ἐνδεὴς γενομένη, ἀλλ', εἰδὼς, ἔχῃς ὑπὲρ τῶν ἀναγκαίων συμβουλεύων τῇ πόλει βοηθεῖν τε καὶ σῶζειν αὐτήν. Λέγεις, ἔφη ὁ Γλαύκων, παμμέγεθες πρᾶγμα, εἴγε καὶ τῶν τοιούτων ἐπιμελεῖσθαι δεήσει. (14) Ἀλλὰ μέντοι, ἔφη ὁ Σωκράτης, οὐδ' ἂν τὸν ἑαυτοῦ ποτε οἶκον κακῶς τις οἰκήσειεν, εἰ μὴ πάντα μὲν εἴσεται, ὧν προσδεῖται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει· ἀλλ' ἐπεὶ ἡ μὲν πόλις ἐκ πλειόνων ἢ μυρίων οἰκιῶν συνέστηκε, χαλεπὸν δὲ ἔστιν ἅμα τοσούτων οἰκῶν ἐπιμελεῖσθαι, πῶς οὐχ ἓνα, τὸν τοῦ θεοῦ, πρῶτον ἐπειράθης αὐξῆσαι; δεῖται δέ· καὶ μὲν τοῦτον δύνῃ, καὶ πλείοσιν ἐπιχειρήσεις· ἓνα δὲ μὴ δυνάμενος ὠφελῆσαι, πῶς ἂν πολλοὺς γε δυνηθείης; ὥπερ εἴ τις ἐν

τάλαντον μὴ δύναίτο φέρειν, πῶς οὐ φανερόν, ὅτι πλείω γε φέρειν οὐδ' ἐπιχειρητέον αὐτῷ; (15) Ἀλλ' ἔγωγ', ἔφη ὁ Γλαῦκων, ὠφελοίην ἂν τὸν τοῦ θείου οἴκον, εἴ μοι ἐθέλοι πείθεσθαι. Εἵτα, ἔφη ὁ Σωκράτης, τὸν θεῖον οὐ δυνάμενος πείθειν, Ἀθηναίους πάντας μετὰ τοῦ θείου νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαι σοι; (16) Φυλάττου, ἔφη, ὦ Γλαῦκων, ὅπως μὴ, τοῦ εὐδοξεῖν ἐπιθυμῶν, εἰς τὸνναντίον ἔλθῃς· ἢ οὐχ ὀρᾷς, ὥς σφαλερόν ἐστι τὸ, ἃ μὴ οἶδέ τις, ταῦτα λέγειν ἢ πράττειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους οἶοθα τοιούτους, οἷοι φαίνονται καὶ λέγοντες ἃ μὴ ἴσασι καὶ πράττοντες· πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαίνου μᾶλλον ἢ ψόγου τυγχάνειν; καὶ πότερον θαυμάζεσθαι μᾶλλον ἢ καταφρονεῖσθαι; (17) Ἐνθυμοῦ δὲ καὶ τῶν εἰδότεων ὃ τί τε λέγουσι καὶ ὃ τι ποιῶσι· καὶ, ὥς ἐγὼ νομίζω, εὐρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ θαυμαζομένους ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ κακοδοξοῦντάς τε καὶ καταφρονοῦμένους ἐκ τῶν ἀμαθεστάτων. (18) Εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ θαυμάζεσθαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὥς μάλιστα τὸ εἰδέναι, ἃ βούλει πράττειν· ἐὰν γὰρ τούτῳ διενεγκὼν τῶν ἄλλων ἐπιχειρῇς τὰ τῆς πόλεως πράττειν, οὐκ ἂν θαυμάσαιμι, εἰ πάνυ ῥαδίως τύχοις ὧν ἐπιθυμεῖς.

CAP. VII.

Charmidem verecundantem ad capessendam rem publicam cohortatur Socrates.

Χαρμίδην δὲ τὸν Γλαύκωνος ὄρῳ ἀξιόλογον μὲν ἄνδρα ὄντα, καὶ πολλῷ δυνατώτερον τῶν τὰ πολιτικὰ τότε πραττόντων, ὁκνοῦντα δὲ προσιέναι τῷ δήμῳ, καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι, Εἰπέ μοι, ἔφη, ὦ Χαρμίδη, εἴ τις ἱκανὸς ὢν τοὺς στεφανίτας ἀγῶνας νικᾷν, καὶ διὰ τοῦτο αὐτὸς τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν, μὴ θέλοι ἀγωνίζεσθαι, ποῖόν τινα τοῦτον νομίζοις ἂν τὸν ἄνδρα εἶναι; Δῆλον ὅτι, ἔφη, μαλακὸν τε καὶ δειλόν. (2) Εἰ δέ τις, ἔφη, δυνατὸς ὢν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τὴν τε πόλιν αὖξεν, καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι, ὁκνοίῃ τοῦτο πράττειν, οὐκ ἂν εἰκότως δειλὸς νομίζοιτο; Ἴσως, ἔφη· ἀτὰρ πρὸς τί με ταῦτα ἐρωτᾷς; Ὅτι, ἔφη, οἶμαί σε, δυνατόν ὄντα, ὁκνεῖν ἐπιμελεῖσθαι, καὶ ταῦτα, ὧν ἀνάγκη σοι μετέχειν πολίτῃ γε ὄντι. (3) Τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν, ταῦτά μου καταγιγνώσκεις; Ἐν ταῖς συνουσίαις, ἔφη, αἷς σύνει τοῖς τὰ τῆς πόλεως πράττουσι· καὶ γὰρ, ὅταν τι ἀνακοινῶνταί σοι, ὁρῶ σε καλῶς συμβουλευόντα, καὶ, ὅταν τι ἁμαρτιάνωσιν, ὀρθῶς ἐπιτιμῶντα. (4) Οὐ ταῦτόν ἐστιν, ἔφη, ὦ Σώκρατες, ἰδίᾳ τε διαλέ-

γεσθαι, καὶ ἐν τῷ πλήθει ἀγωνίζεσθαι. Καὶ μὴν, ἔφη, ὃ γε ἀριθμεῖν δυνάμενος οὐδὲν ἥτιον ἐν τῷ πλήθει ἢ μόνος ἀριθμεῖ, καὶ οἱ κατὰ μόνους ἄριστα καθαρίζοντες αὐτοὶ καὶ ἐν τῷ πλήθει κρατιστεύουσιν.

(5) Αἰδῶ δὲ καὶ φόβον, ἔφη, οὐχ ὁρᾷς ἔμφυτά τε ἀνθρώποις ὄντια, καὶ πολλὰ μᾶλλον ἐν τοῖς ὄχλοις ἢ ἐν κατὰ ἰδίαις ὁμίλαις παριστάμενα; Καὶ σέ γε διδάσκειν, ἔφη, ὥρμημαι, ὅτι οὐτε τοὺς φρονιμωτάτους αἰδεύμενος οὐτε τοὺς ἰσχυροτάτους φοβούμενος, ἐν ταῖς ἀφρονεσιατοῖς τε καὶ ἀσθενεσιατοῖς αἰσχύνῃ λέγειν.

(6) Πότερον γὰρ τοὺς γναφεῖς αὐτῶν ἢ τοὺς σκυτεῖς ἢ τοὺς τέκτονας ἢ τὰς χαλκεῖς ἢ τοὺς γεωργοὺς ἢ τοὺς ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορᾷ μακαβαλλομένους καὶ φροντίζοντας, ὃ τι ἐλάττινος πριάμενοι πλείονος ἀποδῶνται, αἰσχύνῃ; ἐκ γὰρ ταύτων ἀπάντων ἡ ἐκκλησία συνίσταται.

(7) Τί δὲ οἶμι διαφέρειν ὃ σὺ ποιεῖς, ἢ τῶν ἀσκητῶν ὄντια κρείττω τοὺς ἰδιώτας φοβεῖσθαι; οὐ γὰρ τοῖς πρωτεύουσιν ἐν τῇ πόλει (ὧν ἔνιοι καταφρονοῦσί σοι) ῥηδῶς διαλεγόμενος, καὶ τῶν ἐπιμελουμένων τῷ τῇ πόλει διαλέγεσθαι πολὺ περιωὴν, ἐν τοῖς μηδὲ πώποτε φροντίσαισι τῶν πολιτικῶν μηδὲ σοῦ καταπεφρονηκόσιν ὀκνεῖς λέγειν, δεδοκός μὴ καταγελασθῆς;

(8) Τί δ', ἔφη, οὐ δοκοῦσί σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὀρθῶς λεγόντων καταγελαῶν; Καὶ γὰρ οἱ ἕτεροι, ἔφη· διὸ καὶ θαυμάζω σον, εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥαδίως χειρούμενος, τούτοις δὲ μηδένα τρόπον οἶμι δυνήσεσθαι προσενεχθῆ-

ναι. (9) Ὡς γὰρ, μὴ ἀγνόει σεαυτὸν, μηδὲ ἀμάρτανε, ἃ οἱ πλεῖστοι ἀμαρτιάνουσιν· οἱ γὰρ πολλοὶ ὠρμηκότες ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα, οὐ τρέπονται ἐπὶ τὸ ἐαυτοὺς ἐξετάζειν· μὴ οὖν ἀπορρήαθ' ὑμῖν τούτου, ἀλλὰ διατείνου μάλλον πρὸς τὸ σπουδῇ προσέχειν· καὶ μὴ ἀμέλει τῶν τῆς πόλεως, εἴ τι δυνατόν ἐστι διὰ σέ βέλτιον ἔχειν· τούτων γὰρ καλῶς ἐχόντων, οὐ μόνον οἱ ἄλλοι πολιταί, ἀλλὰ καὶ οἱ σοὶ φίλοι καὶ αὐτοὺς σὺ οὐκ ἐλάχιστα ὠφελήσῃ.

CAP. VIII.

Captiosis Aristippi quaestionibus de bono et pulcro respondet Socrates.

Ἀριστίππου δὲ ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτην, ὥσπερ αὐτὸς ὑπὲρ ἐκείνου τὸ πρότερον ἠλέγχετο, βουλόμενος τοὺς συνόντας ὠφελεῖν ὁ Σωκράτης, ἀπεκρίνατο, οὐχ ὥσπερ οἱ φυλαττόμενοι, μὴ πῃ ὁ λόγος ἐπαλλαχθῇ, ἀλλ' ὥς ἂν πεπεισμένοι μάλιστα πράττειν τὰ δεόντα. (2) Ὁ μὲν γὰρ αὐτὸν ἤρειτο, εἴ τι εἰδεῖν ἀγαθὸν, ἵνα, εἴ τι εἴποι τῶν τοιούτων, οἷον ἢ σιτίον ἢ ποτὸν ἢ χρήματα ἢ υἱέειαν ἢ φώμην ἢ τόλμαν, δεικνύῃ δὴ τοῦτο κακὸν ἐνίστειν ὅν· ὁ δὲ εἰδὼς, ὅτι, εἰάν τι ἐνοχλῇ ἡμᾶς, δεόμεθα τοῦ παύσοντος, ἀπεκρίνατο, ἥπερ καὶ ποιεῖν κρετίστον. (3) Ἀρά γε, ἔφη, ἐρωτᾷς με, εἴ τι οἶδα πυ-

ρειτοῦ ἀγαθόν; Οὐκ ἔγωγ', ἔφη. Ἀλλὰ ὀφθαλμίας; Οὐδέ τοῦτο. Ἀλλὰ λιμοῦ; Οὐδέ λιμοῦ. Ἀλλὰ μὴν, ἔφη, εἴγ' ἐρωτᾷς με, εἴ τι ἀγαθὸν οἶδα, ὃ μηδενὸς ἀγαθὸν ἔστιν, οὐτ' οἶδα, ἔφη, οὔτε δέομαι.

(4) Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτόν, εἴ τι εἰδείη καλόν; Καὶ πολλὰ, ἔφη. Ἀρ' οὖν, ἔφη, πάντα ὅμοια ἀλλήλοις; Ὡς οἶόν τε μὲν οὖν, ἔφη, ἀνομοκότετα ἔνια. Πῶς οὖν, ἔφη, τὸ τῷ καλῷ ἀνόμοιον καλὸν ἂν εἴη; Ὅτι, νῆ Δί', ἔφη, ἔστι μὲν τῷ καλῷ πρὸς δρόμον ἀνθρώπων ἄλλος ἀνόμοιος, καλὸς πρὸς πάλην. ἔστι δὲ καὶ ἄσπις, καλὴ πρὸς τὸ προβαλέσθαι, ὡς ἐνὶ ἀνομοιοτάτῃ τῷ ἀκόντι, καλῷ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρεσθαι. (5) Οὐδὲν διαφερόντως, ἔφη, ἀποκρίνη μοι, ἥ ὅτε σε ἠρώτησα, εἴ τι ἀγαθὸν εἰδείης. Σὺ δ' οἶει, ἔφη, ἄλλο μὲν ἀγαθὸν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθ', ὅτι πρὸς ταῦτα πάντα καλὰ τε καὶ ἀγαθὰ ἔστι; πρῶτον μὲν γὰρ ἡ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθὸν, πρὸς ἄλλα δὲ καλὸν ἔστιν. ἔπειτα οἱ ἄνθρωποι τὸ αὐτό τε καὶ πρὸς τὰ αὐτὰ καλοὶ καὶ ἀγαθοὶ λέγονται. πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώματα τῶν ἀνθρώπων καλὰ τε καὶ ἀγαθὰ φαίνεται. πρὸς ταῦτα δὲ καὶ τὰ ἄλλα πάντα, οἷς ἄνθρωποι χρῶνται, καλὰ τε καὶ ἀγαθὰ νομίζεται, πρὸς ἅπερ ἂν εὐχρηστα ᾖ. (6) Ἀρ' οὖν, ἔφη, καὶ κόφινος κοπροφόρος καλὸν ἔστιν; Νῆ Δί', ἔφη, καὶ χρυσὴ γε ἄσπις αἰσχρὸν, εἰς πρὸς τὰ ἐαυτῶν ἔργα ὃ μὲν καλῶς πεποιημένος ᾖ, ἡ δὲ κακῶς.

Λέγεις σὺ, ἔφη, καλὰ τε καὶ αἰσχρὰ τὰ αὐτὰ εἶναι;
 (7) Καὶ νῆ Δία, ἔγωγ', ἔφη, ἀγαθὰ τε καὶ κακὰ·
 πολλάκις γὰρ τό γε λιμοῦ ἀγαθὸν πυρετοῦ κακόν
 ἔστιν, καὶ τὸ πυρετοῦ ἀγαθὸν λιμοῦ κακόν ἔστι·
 πολλάκις δὲ τὸ μὲν πρὸς δρόμον καλόν, πρὸς πάλην
 αἰσχρόν· τὸ δὲ πρὸς πάλην καλόν, πρὸς δρόμον
 αἰσχρόν· πάντα γὰρ ἀγαθὰ μὲν καὶ καλὰ ἔστι,
 πρὸς ἃ ἂν εὖ ἔχη, κακὰ δὲ καὶ αἰσχρὰ, πρὸς ἃ ἂν
 κακῶς.

(8) Καὶ οἰκίας δὲ λέγων τὰς αὐτὰς καλὰς τε εἶναι
 καὶ χρησίμους, παιδεύειν ἔμοιγ' ἐδόκει, οἷας χρὴ οἰ-
 κοδομεῖσθαι· ἐπεσκόπει δὲ ὧδε· Ἄρα γε τὸν μέλ-
 λοντα οἰκίαν, οἷαν χρὴ, ἔχειν τοῦτο δεῖ μηχανᾶσθαι,
 ὅπως ἡδίστη τε ἐνδιατιτᾶσθαι καὶ χρησιμωτάτη ἔσται;
 (9) Τούτου δὲ ὁμολογουμένου, Οὐκοῦν ἡδὺ μὲν θέ-
 ρους ψυχρινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεασην;
 Ἐπειδὴ δὲ καὶ τοῦτο συμφαῖεν, Οὐκοῦν ἐν ταῖς
 πρὸς μεσημβρίαν βλεπούσαις οἰκίαις τοῦ μὲν χει-
 μῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει, τοῦ δὲ
 θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευό-
 μενος σκιὰν παρέχει· οὐκοῦν εἴ γε καλῶς ἔχει ταῦ-
 τα οὕτω γίνεσθαι, οἰκοδομεῖν δεῖ ὑψηλότερα μὲν
 τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος μὴ
 ἀποκλείηται· χθαμαλότερα δὲ τὰ πρὸς ἄρκτον, ἵνα
 οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἄνεμοι. (10) Ὡς δὲ
 συνελόντι εἰπεῖν, ὅποι πάσας ὥρας αὐτός τε ἂν
 ἡδιστα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τι-

θοῖτο, αὕτη ἂν εἰκότως ἡδέϊσθη τε καὶ καλλίστῃ αἰ-
κησῆς εἶη· γραφαὶ δὲ καὶ ποικιλίαι πλείονας εὐ-
φροσύνας ἀποστεροῦσιν ἢ παρέχουσι. Ναοῖς γε
μὴν καὶ βωμοῖς χώραν ἔφη εἶναι πρεπωδεστώτην,
ἣτις ἐμφανεστάτῃ οὕσα ἀστιβεστάτῃ εἶη· ἡδὺ μὲν
γὰρ ἰδόντας προσεύξασθαι, ἡδὺ δὲ ἀγνώως ἔχοντας
προσιέναι.

CAP. IX.

Sententiae Socratis variae, de fortitudine, de sapientia, de tempe-
rantia, aliisque virtutibus et rebus.

Πάλιν δὲ ἐρωτώμενος, ἡ ἀνδρία πότερον εἶη δι-
δακτὸν ἢ φυσικόν; οἷμαι μὲν, ἔφη, ὥσπερ σῶμα σώ-
ματος ἰσχυρότερον πρὸς τοὺς πόνους φύεται, οὕτω
καὶ ψυχὴν ψυχῆς ἐρῶμενεστέραν πρὸς τὰ δεινὰ φύ-
σει γίγνεσθαι· ὁρῶ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ
ἔθεσι τρεφομένους πολὺ διαφέροντας ἀλλήλων τόλ-
μη. (2) Νομίζω μέντοι πᾶσαν φύσιν μαθήσει καὶ
μελέτῃ πρὸς ἀνδρίαν αὖξεσθαι· δῆλον μὲν γὰρ,
ὅτι Σκύθαι καὶ Θραῖκες οὐκ ἂν τολμήσειαν ἀσπίδας
καὶ δόρατα λαβόντες Λακεδαιμονίοις διαμάχεσθαι·
φανερὸν δὲ, ὅτι καὶ Λακεδαιμόνιοι οὐτ' ἂν Θραξίν
ἐν πέλταις καὶ ἀκοντίοις, οὕτε Σκύθαις ἐν τόξοις
ἐθέλοιεν ἂν διαγωνίζεσθαι. (3) Ὅρῶ δ' ἐγώ γε καὶ
ἐπὶ τῶν ἄλλων πάντων ὁμοίως καὶ φύσει διαφέρον-
τας ἀλλήλων τοὺς ἀνθρώπους, καὶ ἐπιμελείᾳ πολὺ

ἐπιδιδόντας· ἐκ δὲ τούτων δηλόν ἐστιν, ὅτι πάντας
 χρηρὴ καὶ τοὺς εὐφροστέρους καὶ τοὺς ἀμβλυτέρους
 τὴν φύσιν, ἐν οἷς ἂν ἀξιόλογοι βούλωνται γενέσθαι,
 ταῦτα καὶ μακθάνειν καὶ μελετᾶν. (4) Σοφίαν δὲ
 καὶ σωφροσύνην οὐ διώριζεν, ἀλλὰ τὸν τὰ μὲν καλὰ
 τε καὶ ἀγαθὰ γινώσκοντα χρηρῆσθαι αὐτοῖς, καὶ τὸν
 τὰ αἰσχροῦ εἰδότες εὐλαβεῖσθαι, [σοφόν τε καὶ σώ-
 φρονα] ἔκρινε. Προσερωτιώμενος δὲ, εἰ τοὺς ἐπι-
 σταμένους μὲν, ἃ δεῖ πράττειν, ποιῶντας δὲ τᾶναν-
 τία, σοφοὺς τε καὶ ἐγκρατεῖς εἶναι νομίζοι, Οὐδέν γε
 μᾶλλον, ἔφη, ἢ ἀσόφους τε καὶ ἀκρατεῖς· πάντας
 γὰρ εἶμαι προαιρουμένους ἐκ τῶν ἐνδεχομένων, ἃ
 ἂν οἴωνται συμφορώτατα αὐτοῖς εἶναι, ταῦτα πράτ-
 τειν· νομίζω οὖν τοὺς μὴ ὀρθῶς πράττοντας, οὔτε
 σοφοὺς αὐτε σώφρονας εἶναι. (5) Ἐφη δὲ καὶ τὴν
 δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶ-
 ναι· τὰ τε γὰρ δίκαια καὶ πάντα, ὅσα ἀρετῇ πράτ-
 τεται, καλὰ τε καὶ ἀγαθὰ εἶναι· καὶ οὐτ' ἂν τοὺς
 ταῦτα εἰδότες ἄλλο ἀντὶ τούτων οὐδέν προελέσθαι,
 οὔτε τοὺς μὴ ἐπισταμένους δύνασθαι πράττειν, ἀλ-
 λά καὶ, ἐὰν ἐγχειρῶσιν, ἀμαρτάνειν· οὕτω καὶ τὰ
 καλὰ τε καὶ ἀγαθὰ τοὺς μὲν σοφοὺς πράττειν, τοὺς
 δὲ μὴ σοφοὺς οὐ δύνασθαι, ἀλλὰ καὶ, ἐὰν ἐγχειρῶ-
 σιν, ἀμαρτάνειν· ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα
 καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δηλόν
 εἶναι, ὅτι καὶ ἡ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ
 σοφία ἐστί. (6) Μανίαν γε μὴν ἐναντίον μὲν ἔφη
 εἶναι σοφίᾳ, οὐ μάντοι γε τὴν ἀνεπιστημοσύνην μα-

νίαν ἐνόμιζεν · τὸ δὲ ἀγνοεῖν ἑαυτὸν, καὶ ἂ μὴ οἶδε
 δοξάζειν τε καὶ οἶεσθαι γινώσκειν, ἐγγυτάτω μανί-
 ας ἐλογίζετο εἶναι · τοὺς μέντοι πολλοὺς ἔφη, ἃ μὲν
 οἱ πλείστοι ἀγνοοῦσι, τοὺς διημαρτηκότας τούτων οὐ
 φάσκεν μαίνεσθαι · τοὺς δὲ διημαρτηκότας, ὧν οἱ
 πολλοὶ γινώσκουσι, μαινομένους καλεῖν. (7) Ἐάν
 τε γάρ τις μέγας οὕτως οἴηται εἶναι, ὥστε κύπτειν
 τὰς πύλας τοῦ τείχους διεξιὼν, ἐάν τε οὕτως ἰσχυρὸς,
 ὥστ' ἐπιχειρεῖν οἰκίας αἵρεσθαι, ἢ ἄλλῃ τῇ ἐπιτί-
 θεσθαι τῶν πᾶσι δῆλων ὅτι ἀδύνατά ἐστι, τοῦτον
 μαίνεσθαι φάσκεν · τοὺς δὲ μικρὸν διαμαρτάνοντας
 οὐ δοκεῖν τοῖς πολλοῖς μαίνεσθαι, ἀλλ', ὥσπερ τὴν
 ἰσχυρὰν ἐπιθυμίαν ἔρωτα καλοῦσιν, οὕτω καὶ τὴν
 μεγάλην παράνοιαν μανίαν αὐτοὺς καλεῖν. (8)
 Φθόρον δὲ σκοπῶν, ὃ τι εἴη, λύπην μὲν τινα ἐξεύ-
 ρισκεν αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων ἀτυ-
 χίαις οὔτε τὴν ἐπ' ἐχθρῶν εὐτυχίαις γιγνομένην ·
 ἀλλὰ μόνους ἔφη φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων
 εὐπραξίαις ἀνιωμένους. Θαυμαζόντων δὲ τινων, εἴ
 τις φίλων τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο,
 ὑπεμύμνησκεν, ὅτι πολλοὶ οὕτως πρὸς τινας ἔχουσιν,
 ὥστε κακῶς μὲν πράττοντας μὴ δύνασθαι περιορᾶν,
 ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχούντων δὲ λυπεῖσθαι ·
 τοῦτο δὲ φρονίμῳ μὲν ἀνδρὶ οὐκ ἂν συμβῆναι, τοὺς
 ἡλιθίους δὲ αἰεὶ πάσχειν αὐτό. (9) Σχολὴν δὲ σκο-
 πῶν, τί εἴη, ποιῶντας μὲν τι ὅλως ἄπαντας, σχολά-
 ζοντας μέντοι τοὺς πλείστους ἔφη εὐρίσκειν · καὶ γὰρ
 τοὺς πετιεύοντας καὶ τοὺς γελωτοποιοῦντας ποιεῖν τι

πάντας δὲ τούτους ἔφη σχολάζειν· ἐξεῖναι γὰρ αὐτοῖς ἵεναι πράξοντας τὰ βελτίω τούτων· ἀπὸ μέντοι τῶν βελτιόνων ἐπὶ τὰ χεῖρω ἵεναι οὐδένα σχολάζειν· εἰ δέ τις ἴοι, τοῦτον, ἀσχολίας αὐτῷ οὔσης, κακῶς ἔφη τοῦτο πράττειν. (10) Βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ἔχοντας ἔφη εἶναι, οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἰρεθέντας, οὐδὲ τοὺς κλήρω λαχόντας, οὐδὲ τοὺς βιασαμένους, οὐδὲ τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. (11) Ὅποτε γάρ τις ὁμολογήσειε τοῦ μὲν ἄρχοντος εἶναι τὸ προστάττειν ὃ τι χρὴ ποιεῖν, τοῦ δὲ ἀρχομένου τὸ πείθεσθαι, ἐπεδείκνυνεν, ἔν τε νῆϊ τὸν μὲν ἐπιστάμενον ἄρχοντα, τὸν δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ νῆϊ πάντας πειθόμενους τῷ ἐπισταμένῳ· καὶ ἐν γεωργίᾳ τοὺς κεκτημένους ἀγρούς· καὶ ἐν νόσῳ τοὺς νοσοῦντας· καὶ ἐν σωμασκήσῃ τοὺς σωμασκοῦντας· καὶ τοὺς ἄλλους πάντας, οἷς ὑπάρχει τι ἐπιμελείας δεόμενον, ἂν μὲν αὐτοὶ ἡγῶνται ἐπίστασθαι ἐπιμελεῖσθαι· εἰ δὲ μὴ, τοῖς ἐπισταμένοις οὐ μόνον παροῦσι πειθόμενους, ἀλλὰ καὶ ἀπόντας μεταπεμπομένους, ὅπως ἐκείνοις πειθόμενοι τὰ δέοντα πράττωσιν· ἐν δὲ ταλασίᾳ καὶ τὰς γυναῖκας ἐπεδείκνυνεν ἀρχούσας τῶν ἀνδρῶν, διὰ τὸ τὰς μὲν εἰδέναι ὅπως χρὴ ταλασιουργεῖν, τοὺς δὲ μὴ εἰδέναι. (12) Εἰ δέ τις πρὸς ταῦτα λέγοι, ὅτι τῷ τυράννῳ ἔξεστι μὴ πείθεσθαι τοῖς ὀρθῶς λέγουσι· Καὶ πῶς ἂν, ἔφη, ἔξεσθαι μὴ πείθεσθαι, ἐπικειμένης γε ζημίας, εἰάν τις τῷ εὐ λέγοντι μὴ πείθεται; ἐν ᾧ γὰρ ἂν τις πράγ-

ματι μὴ πείθεται τῷ εὖ λέγοντι, ἀμαρτήσεται δῆπον, ἀμαρτάνων δὲ ζημιωθήσεται. (13) Εἰ δὲ φαίη τις τῷ τυράννῳ ἐξεῖναι καὶ ἀποκτεῖναι τὸν εὖ φρονούν-
τα. Τὸν δὲ ἀποκτείναντα, ἔφη, τοὺς κρατίστους τῶν συμμάχων οἶει ἀζήμων γίνεσθαι, ἢ ὡς ἔτυχε ζημιουῖσθαι; πότερον γὰρ ἂν μᾶλλον οἶει σῶζεσθαι τὸν ταῦτα ποιοῦντα, ἢ οὕτω καὶ τάχιστ' ἂν ἀπολέ-
σθαι; (14) Ἐρομένου δὲ τινος αὐτὸν, τί δοκοῖη αὐτῷ κράτιστον ἀνδρὶ ἐπιτήδευμα εἶναι, ἀπεκρίνα-
το, *Εὐπραξίαν*. Ἐρομένου δὲ πάλιν, εἰ καὶ τὴν εὐτυχίαν ἐπιτήδευμα νομίζοι εἶναι, Πᾶν μὲν οὖν τούναντίον ἔγωγ', ἔφη, τύχην καὶ πρᾶξιν ἡγοῦμαι. τὸ μὲν γὰρ μὴ ζητοῦντα ἐπιτυχεῖν τινι τῶν δεόντων, εὐτυχίαν οἶμαι εἶναι. τὸ δὲ μαθόντα τε καὶ μελε-
τήσαντά τι εὖ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ τοῦ-
το ἐπιτηδεύοντες δοκοῦσί μοι εὖ πράττειν. (15) Καὶ ἀρίστους δὲ καὶ θεοφιλεστάτους ἔφη εἶναι ἐν μὲν γεωργίᾳ τοὺς τὰ γεωργικὰ εὖ πράττοντας, ἐν δὲ ἰατρείᾳ τοὺς τὰ ἱατρικὰ, ἐν δὲ πολιτείᾳ τοὺς τὰ πο-
λιτικά. τὸν δὲ μηδὲν εὖ πράττοντα, οὔτε χρήσιμον οὐδὲν ἔφη εἶναι οὔτε θεοφιλῆ.

CAP. X.

Cum artificibus de ipsorum arte disserit, atque ita prodesse iis studet Socrates.

Ἀλλὰ μὲν καὶ εἴ ποτε τῶν τὰς τέχνας ἐχόντων, καὶ ἐργασίας ἕνεκα χρωμένων αὐταῖς, διαλέγοιτό

τινι, καὶ τούτοις ὠφέλιμος ἦν· εἰσελθὼν μὲν γάρ ποτε πρὸς Παρθάσιον τὸν ζωγράφον, καὶ διαλεγόμενος αὐτῷ, Ἄρα, ἔφη, ὦ Παρθάσιε, ἡ γραφικὴ ἐστὶν εἰκασία τῶν ὁρωμένων; τὰ γοῦν κοῖλα καὶ τὰ ὑψηλὰ, καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινὰ, καὶ τὰ σκληρὰ καὶ τὰ μαλακὰ, καὶ τὰ τραχέα καὶ τὰ λεία, καὶ τὰ νέα καὶ τὰ παλαιὰ σώματα διὰ τῶν χρωμάτων ἀπεικάζοντες ἐμιμεῖσθε. Ἀληθῆ λέγεις, ἔφη.

(2) Καὶ μὴν τὰ γε καλὰ εἶδη ἀφομοιοῦντες, ἐπειδὴ οὐ ῥάδιον ἐνὶ ἀνθρώπῳ περιτυχεῖν ἅμεμπτα πάντα ἔχοντι, ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι; (3) Ποιοῦμεν γάρ, ἔφη, οὕτως. Τί γάρ; ἔφη, τὸ πιθανώτατόν τε καὶ ἥδιστον καὶ φιλικώτατον καὶ ποθεινότατον καὶ ἐρασμιώτατον ἀπομιμεῖσθε τῆς ψυχῆς ἡθους; ἢ οὐδὲ μιμητὸν ἐστὶ τοῦτο; Πῶς γὰρ ἂν, ἔφη, μιμητὸν εἶη, ὦ Σώκρατες, ὃ μήτε συμμετρίαν μήτε χρῶμα μήτε ὦν οὐ εἶπας ἄρτι μηδὲν ἔχει, μηδὲ ὅλως ὁρατόν ἐστιν; (4) Ἄρ' οὖν, ἔφη, γίγνεται ἐν ἀνθρώπῳ τό τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν πρὸς τινας; Ἐμοιγε δοκεῖ, ἔφη. Οὐκοῦν τοῦτό γε μιμητὸν ἐν τοῖς ὄμμασιν; Καὶ μάλα, ἔφη. Ἐπὶ δὲ τοῖς τῶν φίλων ἀγαθοῖς καὶ τοῖς κακοῖς ὁμοίως σοι δοκοῦσιν ἔχειν τὰ πρόσωπα οἳ τε φροντίζοντες καὶ οἳ μή; Μὰ Δί', οὐ δῆτα, ἔφη· ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς παιδοὶ, ἐπὶ δὲ τοῖς κακοῖς σκυθῶποι γίγνονται. Οὐκοῦν, ἔφη, καὶ ταῦτα δυνατὸν ἀπεικάζειν; Καὶ μάλα, ἔφη. (5)

Ἀλλὰ μὴν καὶ τὸ μεγαλοπρεπές τε καὶ ἐλευθέρων
καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον, καὶ τὸ σωφρο-
νικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ
ἀπειρόκαλον καὶ διὰ τοῦ προσώπου καὶ διὰ τῶν
σχημάτων καὶ ἐσώτων καὶ κινουμένων ἀνθρώπων
διαφαίνει. Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν καὶ ταῦ-
τα μιμητά; Καὶ μάλα, ἔφη. Πότερον οὖν, ἔφη,
νομίζεις ἥδιον ὄραν τοὺς ἀνθρώπους, δι' ὧν τὰ κα-
λά τε κάγαθα καὶ ἀγαπητὰ ἦθη φαίνεται, ἢ δι' ὧν
τὰ αἰσχρά τε καὶ πονηρὰ καὶ μισητά; Πολὺ νῆ
Αἶ', ἔφη, διαφέρει, ὦ Σώκρατες.

(6) Πρὸς δὲ Κλείωνα τὸν ἀνδριαντοποιὸν εἰσελ-
θὼν ποτε, καὶ διαλεγόμενους αὐτῷ, "Οτι μὲν, ἔφη, ὦ
Κλείων, ἀλλοίους ποιεῖς δρομεῖς τε καὶ παλαιστὰς
καὶ πύκτας καὶ παγκρατιαστὰς, ὁρῶ τε καὶ οἶδα· ὁ
δὲ μάλιστα ψυχαγωγεῖ διὰ τῆς ὀψεως τοὺς ἀνθρώ-
πους, τὸ ζωτικὸν φαίνεσθαι, πῶς τοῦτο ἐνεργάζη
τοῖς ἀνδριάσιν; (7) Ἐπεὶ δὲ ἀπορῶν ὁ Κλείων
οὐ ταχὺ ἀπεκρίνατο, Ἄρ', ἔφη, τοῖς τῶν ζώντων εἶδε-
σιν ἀπεικάζων τὸ ἔργον, ζωτικωτέρους ποιεῖς φαί-
νεσθαι τοὺς ἀνδριάντας; Καὶ μάλα, ἔφη. Οὐ-
κοῦν τὰ τε ὑπὸ τῶν σχημάτων κατασπώμενα καὶ
τὰ ἀνασπώμενα ἐν τοῖς σώμασι, καὶ τὰ συμπιεζόμενα
καὶ τὰ διελκόμενα, καὶ τὰ ἐντεινόμενα καὶ τὰ ἀνι-
έμενα ἀπεικάζων, ὁμοιώτερα τέ τοις ἀληθινοῖς καὶ
πιθανώτερα ποιεῖς φαίνεσθαι; Πάνυ μὲν οὖν, ἔφη.
(8) Τὸ δὲ καὶ τὰ πάθη τῶν ποιούντων τι σωματίων

ἀπορρομῆσθαι, οὐ ποιεῖ τινα τέρψιν τοῖς θεωμένοις ; Εἰκὸς γοῦν, ἔφη. Οὐκοῦν καὶ τῶν μαχομένων ἀπειλητικὰ τὰ ὄμματα ἀπεικαστέον, τῶν δὲ νενικηκότων εὐφραينوμένων ἢ ὄψις μιμητέα ; Σφόδρα γε, ἔφη. Δεῖ ἄρα, ἔφη, τὸν ἀνδριαντοποιὸν τὰ τῆς ψυχῆς ἔργα τῇ εἵδει προσεικάζειν.

(9) Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθὼν, ἐπιδείξαντος αὐτοῦ τῇ Σωκράτει θώρακας εὐ εἰργασμένους, Νῆ τὴν Ἥραν, ἔφη, καλὸν γε, ὦ Πιστία, τὸ εὔρημα, τὸ τὰ μὲν δεόμενα σκέπης τοῦ ἀνθρώπου σκεπάζειν τὸν θώρακα, ταῖς δὲ χερσὶ μὴ κωλύειν χρῆσθαι. (10) Ἀτὰρ, ἔφη, λέξον μοι, ὦ Πιστία, διὰ τί οὔτε ἰσχυροτέρους οὔτε πολυτελεστέρους τῶν ἄλλων ποιῶν τοὺς θώρακας πλείονος πωλεῖς ; Ὅτι, ἔφη, ὦ Σώκρατες, εὐρυθμοτέρους ποιῶ. Τὸν δὲ ῥυθμὸν, ἔφη, πότερα μέτρω ἢ σταθμῷ ἐπιδεικνύων, πλείονος τιμᾷ ; οὐ γὰρ δὴ ἴσους γε πάντας οὐδὲ ὁμοίους οἶμαί σε ποιεῖν, εἴγε ἀρμότιοντας ποιεῖς. Ἀλλὰ νῆ Δί', ἔφη, ποιῶ· οὐδέν γάρ ὄφελός ἐστι θώρακος ἄνευ τούτου. (11) Οὐκοῦν, ἔφη, σώματά γε ἀνθρώπων τὰ μὲν εὐρυθμά ἐστι, τὰ δὲ ἀρρυθμά ; Πάννυ μὲν οὖν, ἔφη. Πῶς οὖν, ἔφη, τῷ ἀρρhythμῷ σώματι ἀρμότιοντα τὸν θώρακα εὐρυθμον ποιεῖς ; Ὡσπερ καὶ ἀρμότιοντα, ἔφη· ὁ ἀρμότιων γάρ ἐστιν εὐρυθμος. (12) Δοκεῖς μοι, ἔφη ὁ Σωκράτης, τὸ εὐρυθμον οὐ καθ' ἑαυτὸ λέγειν, ἀλλὰ πρὸς τὸν χρώμενον· ὥσπερ ἂν εἰ φαίης ἀσι-

δα, ὃ ἐὰν ἀρμότιη, τάτῳ εὐρυθυμον εἶναι, καὶ χαλ-
 μύδα, καὶ τὰλλα ὡσαύτως ἔοικεν ἔχειν τῷ σῷ λόγῳ.
 (13) Ἴσως δὲ καὶ ἄλλο τι οὐ μικρὸν ἀγαθὸν τῷ
 ἀρμότιεν πρόσσει. Αἰδαξον, ἔφη, ὦ Σώκρατες,
 εἴ τι ἔχεις. Ἦτιον, ἔφη, τῷ βάρει πιέζουσιν οἱ ἀρ-
 μότιοντες τῶν ἀναρμόστων, τὸν αὐτὸν σταθμὸν
 ἔχοντες· οἱ μὲν γὰρ ἀνάρμοστοι ἢ ὅλοι ἐκ τῶν
 ὤμων κρεμάμενοι ἢ καὶ ἄλλο τι τοῦ σώματος σφό-
 δρα πιέζοντες, δύσφοροι καὶ χαλεποὶ γίνονται· οἱ
 δὲ ἀρμότιοντες, διειλημμένοι τὸ βάρος τὸ μὲν ὑπὸ
 τῶν κλειδῶν καὶ ἐπωμίδων, τὸ δὲ ὑπὸ τῶν ὤμων, τὸ
 δὲ ὑπὸ τοῦ στήθους, τὸ δὲ ὑπὸ τοῦ νώτου, τὸ δὲ ὑπὸ
 τῆς γαστρὸς, ὀλίγου δεῖν οὐ φορήματι ἀλλὰ προσ-
 θήματι εἰκόασιν. (14) Εἷρηκας, ἔφη, αὐτὸ, δι'
 ὅπερ ἔγωγε τὰ ἐμὰ ἔργα πλείστου ἄξια νομίζω εἶ-
 ναι· ἐνιοὶ μέντοι τοὺς ποικίλους καὶ τοὺς ἐπιχρύ-
 σους θώρακας μᾶλλον ὠνούνται. Ἀλλὰ μὴν, ἔφη,
 εἴγε διὰ ταῦτα μὴ ἀρμότιοντας ὠνούνται, κακὸν
 ἔμοιγε δοκοῦσι ποικίλον τε καὶ ἐπίχρυσον ὠνεῖσθαι.
 (15) Αἰτάρ, ἔφη, τοῦ σώματος μὴ μένοντος, ἀλλὰ
 τότε μὲν κυριουμένου, τότε δὲ ὀρθουμένου, πῶς ἂν
 ἀκριβεῖς θώρακες ἀρμότιοιεν; Οὐδαμῶς, ἔφη.
 Λέγεις, ἔφη, ἀρμότιεν οὐ τοὺς ἀκριβεῖς, ἀλλὰ τοὺς
 μὴ λυποῦντας ἐν τῇ χρεῖᾳ. Αὐτὸ, ἔφη, τοῦτο λέγω,
 ὦ Σώκρατες, καὶ πάννυ ὀρθῶς ἀποδέχῃ.

CAP. XI.

Cum Theodota meretrice de arte amatorum alliciendorum confabulatur Socrates.

Γυναικὸς δέ ποτε οὔσης ἐν τῇ πόλει καλῆς, ἣ ὄνομα ἦν Θεοδότῃ, καὶ οἷας συνεῖναι τῷ πείθοντι, μνησθέντιος αὐτῆς τῶν παρόντων τινὸς, καὶ εἰπόντιος, ὅτι κρεῖττον εἶη λόγου τὸ κάλλος τῆς γυναικὸς, καὶ ζωγράφους φήσαντιος εἰσιέναι πρὸς αὐτὴν ἀπεικασομένους, οἷς ἐκείνην ἐπιδεικνύειν ἑαυτῆς ὅσα καλῶς ἔχοι. Ἰτέον ἂν εἶη θεασομένους, ἔφη ὁ Σωκράτης. οὐ γὰρ δὴ ἀκούσασί γε τὸ λόγου κρεῖττόν ἐστι καταμαθεῖν. Καὶ ὁ διηγησάμενος, Οὐκ ἂν φθάνοι, ἔφη, ἀκολουθοῦντες; (2) Οὕτω μὲν δὴ πορευθέντες πρὸς τὴν Θεοδότην, καὶ καταλαβόντες ζωγράφῳ τινὶ παρεστηκυῖαν, ἐθεάσαντο. παυσαμένου δὲ τοῦ ζωγράφου, Ὡς ἄνδρες, ἔφη ὁ Σωκράτης, πότερον ἡμᾶς δεῖ μᾶλλον Θεοδότῃ χάριν ἔχειν, ὅτι ἡμῖν τὸ κάλλος ἑαυτῆς ἐπέδειξεν, ἢ ταύτην ἡμῖν, ὅτι ἐθεασάμεθα; Ἀρ' εἰ μὲν ταύτῃ ὠφελιμωτέρα ἐστὶν ἢ ἐπίδειξις, ταύτην ἡμῖν χάριν ἐκτέον. εἰ δὲ ἡμῖν ἡ θέα, ἡμᾶς ταύτῃ. (3) Εἰπόντιος δέ τις, ὅτι δίκαια λέγοι, Οὐκοῦν, ἔφη, αὕτη μὲν ἤδη τε τὸν παρ' ἡμῶν ἔπαινον κερδαίνει, καὶ, ἐπειδὴν εἰς πλείους διαγγελλωμεν, πλείω ὠφεληθήσεται. ἡμεῖς δὲ ἤδη τε, ὧν ἐθεασάμεθα, ἐπιθυμοῦμεν ἄψασθαι, καὶ ἄπιμεν ὑποκνιζόμενοι, καὶ ἀπελθόντες ποθήσομεν. ἐκ δὲ

τούτων εἰκὸς, ἡμᾶς μὲν θεραπεύειν, ταύτην δὲ θεραπεύεσθαι. Καὶ ἡ Θεοδότῃ, Νὴ Δί', ἔφη, εἰ τοίνυν ταῦθ' οὕτως ἔχει, ἐμὲ ἂν δέοι ὑμῖν τῆς θέας χάριν ἔχειν. (4) Ἐκ δὲ τούτου ὁ Σωκράτης, ὁρῶν αὐτὴν τε πολυτελῶς κεκοσμημένην, καὶ μητέρα παροῦσαν αὐτῇ ἐν ἐσθῇτι καὶ θεραπείᾳ οὐ τῇ τυχοῦσῃ, καὶ θεραπαίνας πολλὰς καὶ εὐειδεῖς, καὶ οὐδὲ ταύτας ἡμελημένως ἐχούσας, καὶ τοῖς ἄλλοις τὴν οἰκίαν ἀφθόνως κατεσκευασμένην, Εἰπέ μοι, ἔφη, ὦ Θεοδότῃ, ἔστι σοι ἀγρός; Οὐκ ἔμοιγ', ἔφη. Ἀλλ' ἄρα οἰκία προσόδους ἔχουσα; Οὐδὲ οἰκία, ἔφη. Ἀλλὰ μὴ χειροτέχναι τινές; Οὐδὲ χειροτέχναι, ἔφη. Πόθεν οὖν, ἔφη, τὰ ἐπιτήδεια ἔχεις; Ἐάν τις, ἔφη, φίλος μοι γεγόμενος εὖ ποιεῖν ἐθέλῃ, οὗτός μοι βίος ἐστί. (5) Νὴ τὴν Ἥραν, ἔφη, ὦ Θεοδότῃ, καλὸν γε τὸ κτήμα· καὶ πολλῷ κρεῖττον [ἢ] οἴων τε καὶ βοῶν καὶ αἰγῶν φίλων ἀγέλην κεκτηθῆναι. Αἰτάρ, ἔφη, πότερον τῇ τύχῃ ἐπιτρέπεις, ἂν τις σοὶ φίλος, ὥσπερ μυῖα, προσπιτῇται, ἢ καὶ αὐτὴ τι μηχανᾷ; (6) Πῶς δ' ἂν, ἔφη, ἐγὼ τούτου μηχανὴν εὑροίμι; Πολὺ νὴ Δί', ἔφη, προσσηκόντως μᾶλλον ἢ αἱ φάλαγγες· οἷσθα γάρ, ὥς ἐκεῖναι θηρῶσι τὰ πρὸς τὸν βίον· ἀράχνια γὰρ δῆπου λεπτὰ ὑψηνάμεναι, ὅτι ἂν ἐνταῦθα ἐμπέσῃ, τοῦτω τροφῇ χρῶνται. (7) Καὶ ἐμοὶ οὖν, ἔφη, συμβουλεύεις ὑφήνασθαί τι θήρατρον; Οὐ γὰρ δὴ, ἔφη, οὕτω γε ἀτεχνῶς οἰεσθαι χρὴ τὸ πλείστου ἄξιον ἄγρευμα, φίλους, θηράσειν· οὐχ ὁρᾷς, ὅτι καὶ [οἱ] τὸ μικροῦ ἄξιον, τοὺς

λαγῶς, θηρῶντες πολλὰ τεχνάζουσιν; (8) "Οὐ μὲν
 γὰρ τῆς νυκτὸς νέμονται, κύνας νυκτερευτικάς πο-
 ρισάμενοι, ταύταις αὐτοὺς θηρῶσιν· ὅτι δὲ μεθ'
 ἡμέραν ἀποδιδράσκουσιν, ἄλλας κιῶνται κύνας, αἷ-
 τινες, ἣ ἂν ἐκ τῆς νομῆς εἰς τὴν εὐνὴν ἀπέλθωσι,
 τῇ ὁσμῇ αἰσθανόμεναι, εὐρίσκουσιν αὐτούς· ὅτι δὲ
 ποδώκεις εἰσὶν, ὥστε καὶ ἐκ τοῦ φανεροῦ τρέχοντες
 ἀποφεύγειν, ἄλλας αὖ κύνας ταχείας παρασκευά-
 ζονται, ἵνα κατὰ πόδας ἀλίσκωνται· ὅτι δὲ καὶ ταύ-
 τας αὐτῶν τινες ἀποφεύγουσι, δίκτυα ἱστᾷσιν εἰς τὰς
 αἰτραποὺς, ἣ φεύγουσιν, ἵν' εἰς ταῦτα ἐμπίπτοντες
 συμποδίζωνται. (9) Τίνι οὖν, ἔφη, τοιούτῳ φίλους
 ἂν ἐγὼ θηρῶν; Ἐὰν νῆ Δί', ἔφη, ἀντὶ κυνὸς
 κτήσῃ, ὅστις σοι ἰχνεύων μὲν τοὺς φιλοκάλους καὶ
 πλουσίους εὐρήσει, εὐρῶν δὲ μηχανήσεται, ὅπως
 ἐμβάλλῃ αὐτοὺς εἰς τὰ σὰ δίκτυα. (10) Καὶ ποῖα,
 ἔφη, ἐγὼ δίκτυα ἔχω; Ἐν μὲν δήπου, ἔφη, καὶ
 μάλα εὖ περιπλεκόμενον, τὸ σῶμα· ἐν δὲ τούτῳ
 ψυχὴν, ἣ καταμανθάνεις, καὶ ὡς ἂν ἐμβλέπουσα
 χαρίζω, καὶ ὅ τι ἂν λέγουσα εὐφραίνεις, καὶ ὅτι
 δεῖ τὸν μὲν ἐπιμελόμενον ἀσμένως ὑποδέχεσθαι, τὸν
 δὲ τρυφῶντα ἀποκλείειν, καὶ ἀρρώστησαντί γε φί-
 λου φροντιστικῶς ἐπισκέψασθαι, καὶ καλὸν τι πράξ-
 αντος σφόδρα συνησθῆναι, καὶ τῷ σφόδρα σοῦ φρον-
 τίζοντι ὅλη τῇ ψυχῇ κεχαρισθαι· φιλεῖν γε μὴν, εὖ
 οἶδ', ὅτι ἐπίστασαι οὐ μόνον μαλακῶς, ἀλλὰ καὶ εὐ-
 νοικῶς· καὶ ὅτι ἀρεστοί σοι εἰσὶν οἱ φίλοι, οἶδ' ὅτι
 οὐ λόγῳ ἀλλ' ἔργῳ ἀναπείθεις. Μὰ τὸν Δί', ἔφη

ἡ Θεοδότῃ, ἐγὼ τούτων οὐδὲν μηχανῶμαι. (11) Καὶ μὴν, ἔφη, πολὺ διαφέρει τὸ κατὰ φύσιν τε καὶ ὀρθῶς ἀνθρώπῳ προσφέρεσθαι· καὶ γὰρ δὴ βία μὲν οὐτ' ἂν ἔλοις οὔτε κατὰσχοις φίλον· εὐεργεσία δὲ καὶ ἡδονῇ τὸ θηρίον τοῦτο ἀλώσιμόν τε καὶ παρὰ μόνιμόν ἐστιν. Ἀληθῇ λέγεις, ἔφη. (12) Δεῖ τοίνυν, ἔφη, πρῶτον μὲν τοὺς φροντίζοντάς σου τοιαῦτα ἀξιοῦν, οἷα ποιοῦσιν αὐτοῖς σμικρότατα μελήσει· ἔπειτα δὲ αὐτὴν ἀμείβεσθαι χαριζομένην τὸν αὐτὸν τρόπον· οὕτω γὰρ ἂν μάλιστα φίλοι γίγνοιντο, καὶ πλεῖστον χρόνον φιλοῖεν, καὶ μέγιστα εὐεργετοῖεν. (13) Χαρίζοιο δ' ἂν μάλιστα, εἰ δεομένοις δωροῖο τὰ παρὰ σεαυτῆς· ὁρᾷς γὰρ, ὅτι καὶ τῶν βρωμάτων τὰ ἡδίστα, ἐὰν μὲν τις προσφέρῃ, πρὶν ἐπιθυμεῖν, ἀηδῇ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει· ἐὰν δέ τις προσφέρῃ λιμὸν ἐμποιήσας, καὶ φανυλότερα ἢ, πάνυ ἡδέα φαίνεται. (14) Πῶς οὖν ἂν, ἔφη, ἐγὼ λιμὸν ἐμποιεῖν τῷ τῶν παρ' ἐμοὶ δυναίμην; Εἰ, νῆ Δί', ἔφη, πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέροις μήτε ὑπομιμνήσκεις, ἕως ἂν τῆς πλησμονῆς παυσάμενοι πάλιν δέωνται· ἔπειτα τοὺς δεομένους ὑπομιμνήσκεις ὡς κοσμιωτάτῃ τε ὁμιλίᾳ καὶ τῷ φαίνεσθαι βουλομένη χαρίζεσθαι, καὶ διαφεύγουσα, ἕως ἂν ὡς μάλιστα δεηθῶσι· τηρικαῦτα γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα, ἢ πρὶν ἐπιθυμῆσαι, διδόναι. (15) Καὶ ἡ Θεοδότῃ, Τί οὖν οὐ σύ μοι, ἔφη, ὦ Σώκρατες, ἐγένου συνθηρατὴς τῶν φίλων; Ἐάν γε,

νὴ Δί', ἔφη, πείθῃς με σύ. Πῶς ἂν οὖν, ἔφη, πείσαιμί σε; Ζητήσεις, ἔφη, τοῦτο αὐτὴ καὶ μηχανήσῃ, εἴαν τί μου δέῃ. Εἴσιθι τοίνυν, ἔφη, θαμινά. (16) Καὶ ὁ Σωκράτης ἐπισκώπτων τὴν αὐτοῦ ἀπραγμοσύνην, Ἀλλ', ὦ Θεοδότῃ, ἔφη, οὐ πάνυ μοι ῥάδιόν ἐστι σχολάσαι· καὶ γὰρ ἴδια πράγματα πολλὰ καὶ δημόσια παρέχει μοι ἀσχολίαν· εἰσὶ δὲ καὶ φίλοι μοι, αἵ οὔτε ἡμέρας οὔτε νυκτὸς ἀφ' αὐτῶν ἐάσουσί με ἀπιέναι, φίλτρα τε μανθάνουσαι παρ' ἐμοῦ καὶ ἐπωδάς. (17) Ἐπίστασαι γάρ, ἔφη, καὶ ταῦτα, ὦ Σώκρατες; Ἀλλὰ διὰ τί οἶτι, ἔφη, Ἀπολλόδωρόν τε τόνδε καὶ Ἀντισθένην οὐδέποτε μοι ἀπολείπεσθαι; διὰ τί δὲ καὶ Κέβητα καὶ Σιμμίαν Θήβηθεν παραγίγνεσθαι; εὖ ἴσθι, ὅτι ταῦτα οὐκ ἄνευ πολλῶν φίλτρων τε καὶ ἐπωδῶν καὶ ὑγγων ἐστὶ. (18) Χρῆσον τοίνυν μοι, ἔφη, τὴν ὑγγα, ἵνα ἐπὶ σοὶ πρῶτον ἔλκω αὐτήν. Ἀλλὰ, μὰ Δί', ἔφη, οὐκ αὐτὸς ἔλκεσθαι πρὸς σε βούλομαι, ἀλλὰ σὲ πρὸς ἐμέ πορεύεσθαι. Ἀλλὰ πορεύσομαι, ἔφη· μόνον ὑποδέχου. Ἀλλ' ὑποδέξομαί σε, ἔφη, εἴαν μὴ τις φιλωτέρα σου ἔνδον ᾗ.

CAP. XII.

De bona valetudine, firmitate et robore corporis per exercitia gymnastica quaerendis.

Ἐπιγένην δὲ τῶν ξυνόντων τινὰ, νέον τε ὄντα, καὶ τὸ σῶμα κακῶς ἔχοντα, ἰδὼν, Ὡς ἰδιωτικῶς, ἔφη,

τὸ σῶμα ἔχεις, ὦ Ἐπίγενης! Καὶ ὅς, Ἰδιώτης μὲν, ἔφη, εἰμὶ, ὦ Σώκρατες. Οὐδὲν γε μᾶλλον, ἔφη, τῶν ἐν Ὀλυμπίᾳ μελλόντων ἀγωνίζεσθαι. Ἡ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολέμους ἀγὼν, ὃν Ἀθηναῖοι θήσουσαν, ὅταν τύχωσι;

(2) Καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν τοῦ σώματος καχεξίαν ἀποθνήσκουσί τε ἐν τοῖς πολεμικοῖς κινδύνοις, καὶ αἰσχροῶς σῴζονται· πολλοὶ δὲ δι' αὐτὸ τοῦτο ζῶντές τε ἀλίσκονται, καὶ ἀλόντες ἦτοι δουλεύουσι τὸν λοιπὸν βίον, ἐὰν οὕτω τύχωσι, τὴν χαλεπωτάτην δουλείαν, ἥ, εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες καὶ ἐκτίσαντες ἐνίοτε πλείω τῶν ὑπαρχόντων αὐτοῖς, τὸν λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ κακοπαθοῦντες διαζῶσι· πολλοὶ δὲ δόξαν αἰσχρὰν κτῶνται, διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες ἀποδειλιᾶν. (3) Ἡ καταφρονεῖς τῶν ἐπιτιμίων τῆς καχεξίας τούτων, καὶ ῥαδίως ἂν οἶε φέρειν τὰ τοιαῦτα; καὶ μὴν οἶμαί γε πολλῷ ῥάῳ καὶ ἡδῶ τούτων εἶναι, ἃ δεῖ ὑπομένειν τὸν ἐπιμελούμενον τῆς τοῦ σώματος εὐεξίας· ἢ ὑγιεινότερόν τε καὶ εἰς τὰλλα χρησιμώτερον νομίζεις εἶναι τὴν καχεξίαν τῆς εὐεξίας; ἢ τῶν διὰ τὴν εὐεξίαν γιγνομένων καταφρονεῖς;

(4) Καὶ μὴν πάντα γε τὰναντία συμβαίνει τοῖς εὖ τὰ σώματα ἔχουσιν ἢ τοῖς κακῶς· καὶ γὰρ ὑγιαίνουν οἱ τὰ σώματα εὖ ἔχοντες, καὶ ἰσχύουσι· καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἀγώνων σῴζονται τε εὐσχημόνως, καὶ τὰ δεινὰ πάντα διαφεύγουσι· πολλοὶ δὲ φίλοις τε βοηθοῦσι καὶ

τὴν πατρίδα εὐεργετοῦσι, καὶ διὰ ταῦτα χάριτός τε ἀξιοῦνται, καὶ δόξαν μεγάλην κτῶνται, καὶ τιμῶν καλλίστων τυγχάνουσι· καὶ τὸν τε λοιπὸν βίον ἡδίων καὶ κάλλιον διαζῶσι, καὶ τοῖς ἐαυτῶν παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπουσιν. (5) Οὐτοι χρὴ, ὅτι ἡ πόλις οὐκ ἀσχεῖ δημοσίᾳ τὰ πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἰδίᾳ ἀμελεῖν, ἀλλὰ μηδὲν ἥττον ἐπιμελεῖσθαι· εὖ γὰρ ἴσθι, ὅτι οὐδὲ ἐν ἄλλῃ οὐδενὶ ἀγῶνι, οὐδὲ ἐν πράξει οὐδεμιᾷ μείον ἔξεις, διὰ τὸ βέλτιον τὸ σῶμα παρεσκευάσθαι· πρὸς πάντα γὰρ, ὅσα πράττουσιν ἄνθρωποι, χρήσιμον τὸ σῶμά ἐστιν· ἐν πάσαις δὲ ταῖς τοῦ σώματος χρεῖαις πολὺ διαφέρει ὡς βέλτιστα τὸ σῶμα ἔχειν. (6) Ἐπεὶ καὶ, ἐν ᾧ δοκεῖς ἐλαχίστην σώματος χρεῖαν εἶναι, ἐν τῷ διανοεῖσθαι, τίς οὐκ οἶδεν, ὅτι καὶ ἐν τούτῳ πολλοὶ μεγάλα σφάλλονται διὰ τὸ μὴ ὑγιαίνειν τὸ σῶμα; καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν οὕτως, ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. (7) Τοῖς δὲ τὰ σώματα εὖ ἔχουσι πολλὴ ἀσφάλεια καὶ οὐδεὶς κίνδυνος διὰ γε τὴν τοῦ σώματος καχεξίαν τοιοῦτόν τι παθεῖν, εἰκὸς δὲ μᾶλλον πρὸς τὰ ἐναντία τῶν διὰ τὴν καχεξίαν γιγνομένων καὶ τὴν εὐεξίαν χρησίμον εἶναι· καίτοι τῶν γε τοῖς εἰρημένοις ἐναντίων ἔνεκα τί οὐκ ἂν τις νοῦν ἔχων ὑπομείνειεν; (8) Αἰσχροὺς δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηράσαι, πρὶν ἰδεῖν ἑαυτὸν, ποῖος ἂν κάλλιστος καὶ κράτιστος τῷ

σώματι γένοιτο · ταῦτα δὲ οὐκ ἔστιν ἰδεῖν ἀμελοῦν-
τα · οὐ γὰρ ἐθέλει αὐτόματα γίνεσθαι.

CAP. XIII.

Varia Socratis commemorantur apophthegmata.

Ὁργισμένου δὲ ποτὲ τινος, ὅτι προσειπὼν τὰ αἰ-
χαίρειν οὐκ ἀντιπροσεῖρήθη, Γελοῖον, ἔφη, τὸ, εἰ
μὲν τὸ σῶμα κάκιον ἔχοντι ἀπήντησάς τῳ, μὴ ἂν
ὀργίζεσθαι · ὅτι δὲ τὴν ψυχὴν ἀγροικότερως δια-
κειμένῳ περιέτυχες, τοῦτό σε λυπεῖν.

(2) Ἄλλου δὲ λέγοντος, ὅτι ἀηδῶς ἐσθίω, Ἀκου-
μενός, ἔφη, τούτου φάρμακον ἀγαθὸν διδάσκει.
Ἐρομένου δὲ, ποῖον; Παύσασθαι ἐσθίοντα, ἔφη·
καὶ ἡδιόν τε καὶ εὐτελέστερον καὶ ὑγιεινότερον φησὶ
διάξειν πανσάμενον.

(3) Ἄλλου δ' αὖ λέγοντος, ὅτι θερμὸν εἶη παρ'
ἐαυτῷ τὸ ὕδωρ, ὃ πίνω, Ὅταν ἄρ', ἔφη, βούλη
θερμῷ λούσασθαι, ἔτοιμον ἔσται σοι. Ἀλλὰ ψυ-
χρὸν, ἔφη, ὥστε λούσασθαι, ἐστίν. Ἀρ' οὖν, ἔφη,
καὶ οἱ οἰκέται σου ἄχθονται πίνοντές τε αὐτὸ καὶ
λουόμενοι αὐτῷ; Μὰ τὸν Δί', ἔφη· ἀλλὰ καὶ
πολλάκις τεθαύμακα, ὥς ἡδέως αὐτῷ πρὸς ἀμφο-
τέρα ταῦτα χρῶνται. Πότερον δὲ, ἔφη, τὸ παρὰ
σοι ὕδωρ θερμότερον πιεῖν ἔστιν, ἢ τὸ ἐν Ἀσπλη-

πιού; Τὸ ἐν Ἀσκληπιοῦ, ἔφη. Ἐνθυμού οὖν, ἔφη, ὅτι κινδυνεύεις δυσαρρεστότερος εἶναι τῶν τε οἰκετιῶν καὶ τῶν ἀρρώστων.

(4) Κολάσαντος δέ τινος ἰσχυρῶς ἀκόλουθον, ἤρετο, τί χαλεπαῖνοι τῷ θεράποντι. Ὅτι, ἔφη, ὀψοφαγίστατός τε ὢν, βλακίστατός ἐστι, καὶ φιλαργυρώτατος ὢν, ἀργότατος. Ἦδη ποτέ οὖν ἐπεσκέψω, ἔφη, πότερος πλειόνων πληγῶν δεῖται, σὺ, ἢ ὁ θεράπων;

(5) Φοβουμένου δέ τινος τὴν εἰς Ὀλυμπίαν ὁδὸν, Τί, ἔφη, φοβῇ σὺ τὴν πορείαν; οὐ καὶ οἴκοι σχεδὸν ὅλην τὴν ἡμέραν περιπατεῖς; καὶ ἐκεῖσε πορευόμενος, περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσῃ· οὐκ οἶσθα, ὅτι, εἰ ἐκτείναις τοὺς περιπάτους, οὐς ἐν πέντε ἢ ἑξ ἡμέραις περιπατεῖς, ῥαδίως ἂν Ἀθήνηθεν εἰς Ὀλυμπίαν ἀφίκοιο; Χαριέστερον δέ καὶ προεξορμαῖν ἡμέρα μιᾷ μᾶλλον, ἢ ὑστερίζειν· τὸ μὲν γὰρ ἀναγκάζεσθαι περαιτέρω τοῦ μετρίου μηχανεῖν τὰς ὁδοὺς, χαλεπόν· τὸ δέ μιᾷ ἡμέρᾳ πλείονας πορευθῆναι, πολλὴν ῥασιώνην παρέχει· κρεῖττον οὖν ἐν τῇ ὁρμῇ σπεύδειν, ἢ ἐν τῇ ὁδῷ.

(6) Ἄλλου δέ λέγοντος, ὥς παρτάθη μακρὰν ὁδὸν πορευθεὶς, ἤρετο αὐτὸν, εἰ καὶ φορτίον ἔφερε. Μὰ Δί', οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἱμάτιον. Μό-

νος δ' ἐπορεύου, ἔφη, ἢ καὶ ἀκόλουθός σοι ἡκολούθει; Ἠκολούθει, ἔφη. Πότερον, ἔφη, κενός, ἢ φέρων τι; Φέρων, νῆ Αἰ', ἔφη, τά τε σιρώματα καὶ τᾶλλα σκεύη. Καὶ πῶς δὴ, ἔφη, ἀπήλλαχεν ἐκ τῆς ὁδοῦ; Ἐμοὶ μὲν δοκεῖ, ἔφη, βέλτιον ἐμοῦ. Τί οὖν; ἔφη, εἰ τὸ ἐκείνου φορτίον ἔδει σε φέρειν, πῶς ἂν οἶε διατεθῆναι; Κακῶς, νῆ Αἰ', ἔφη· μᾶλλον δὲ οὐδ' ἂν ἡδυνήθην κομίσαι. Τὸ οὖν τοσούτῳ ἥτιον τοῦ παιδὸς δύνασθαι πονεῖν, πῶς ἡσκημένου δοκεῖ σοι ἀνδρὸς εἶναι;

CAP. XIV.

Sermones Socratis convivales frugalitatem commendant.

Ὅποτε δὲ τῶν ξυνιόντων ἐπὶ δεῖπνον οἱ μὲν μικρὸν ὄψον, οἱ δὲ πολὺ φέροιεν, ἐκέλευεν ὁ Σωκράτης τὸν παῖδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι, ἢ διανέμειν ἐκάστῳ τὸ μέρος. Οἱ οὖν τὸ πολὺ φέροντες ἡσχύνοντο τὸ μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου, καὶ τὸ μὴ ἀντιτιθέναι τὸ ἑαυτῶν· ἐτίθεσαν οὖν καὶ τὸ ἑαυτῶν εἰς τὸ κοινόν· καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν μικρὸν φερομένων, ἐπαύοντο πολλοῦ ὀψωνοῦντες.

(2) Καταμαθὼν δὲ τινα τῶν ξυνδειπνουμένων τοῦ μὲν σίτου πεπαυμένον, τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἐσθίοντα, λόγου ὄντος περὶ ὀνομάτων, ἐφ' οἷα ἔργῳ

ἕκαστον εἶη, Ἐχομεν ἄν, ἔφη, ὦ ἄνδρες, εἰπεῖν, ἐπὶ ποίῳ ποτὲ ἔργῳ ἄνθρωπος ὀψοφάγος καλεῖται; ἐσθίουσι μὲν γὰρ δὴ πάντες ἐπὶ τῷ σίτῳ ὄψον, ὅταν παρῇ· ἀλλ' οὐκ οἶμαί πω ἐπὶ γε τούτῳ ὀψοφάγοι καλοῦνται. Οὐ γὰρ οὖν, ἔφη τις τῶν παρόντων. (3) Τί γάρ; ἔφη, εἴαν τις ἄνευ τοῦ σίτου τὸ ὄψον αὐτὸ ἐσθίῃ, μὴ ἀσκήσεως ἀλλ' ἡδονῆς ἕνεκα, πότερον ὀψοφάγος εἶναι δοκεῖ, ἢ οὐ; Σχολῇ γ' ἄν, ἔφη, ἄλλος τις ὀψοφάγος εἶη. Καί τις ἄλλος τῶν παρόντων, Ὁ δὲ μικρῷ σίτῳ, ἔφη, πολὺ ὄψον ἐπεσθίων; Ἐμοὶ μὲν, ἔφη ὁ Σωκράτης, καὶ οὗτος δοκεῖ δικαίως ἂν ὀψοφάγος καλεῖσθαι· καὶ, ὅταν γε οἱ ἄλλοι ἄνθρωποι τοῖς θεοῖς εὐχωνται πολυκαρπείαν, εἰκότως ἂν οὗτος πολυοψίαν εὐχοίτο. (4) Ταῦτα δὲ τοῦ Σωκράτους εἰπόντος, νομίσας ὁ νεανίσκος εἰς αὐτὸν εἰρησθαι τὰ λεχθέντα, τὸ μὲν ὄψον οὐκ ἐπαύσατο ἐσθίων, ἄρτον δὲ προσέλαβεν. Καὶ ὁ Σωκράτης καταμαθὼν, Παρατηρεῖ, ἔφη, τοῦτον οἱ πλησίον, ὁπότερά τῳ σίτῳ ὄψω, ἢ τῳ ὄψω σίτῳ χρῆσεται.

(5) Ἄλλον δὲ ποτε τῶν συνδείπνων ἰδὼν ἐπὶ τῷ ἐνὶ ψωμῷ πλειόνων ὄψων γευόμενον, Ἄρα γένοιτ' ἄν, ἔφη, πολυτελεστέρα ὀψοποιΐα ἢ μᾶλλον τὰ ὄψα λυμανομένη, ἢ ἣν ὀψοποιεῖται ὁ ἅμα πολλὰ ἐσθίων καὶ ἅμα παντοδαπὰ ἡδύσματα εἰς τὸ στόμα λαμβάνων; πλείω μὲν γε τῶν ὀψοποιῶν συμμιγνύων πολυτελέστερα ποιεῖ· ἃ δὲ ἐκεῖνοι μὴ συμμιγνύ-

ουσιν, ὡς οὐχ ἀρμόττοντα, ὁ συμμιγνύων (εἴπερ ἐκεῖνοι ὀρθῶς ποιοῦσιν) ἁμαρτάνει τε καὶ καταλύει τὴν τέχνην αὐτῶν. (6) Καίτοι πῶς οὐ γελοῖόν ἐστι, παρασκευάζεσθαι μὲν ὀψοποιούς τοὺς ἄριστα ἐπισταμένους, αὐτὸν δὲ μηδ' ἀντιποιούμενον τῆς τέχνης ταύτης τὰ ὑπ' ἐκείνων ποιούμενα μετατιθέναι; καὶ ἄλλο δέ τι προσγίγνεται τῷ ἅμα πολλὰ ἐσθίειν ἐθισθέντι· μὴ παρόντων γὰρ πολλῶν, μειονεκτεῖν ἂν τι δοκοῖ, ποθῶν τὸ σύνηδες· ὁ δὲ συνεθισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄψῳ προπέμπειν, ὅτε μὴ παρεῖη πολλὰ, δύναιτ' ἂν ἀλύπως τῷ ἐνὶ χρῆσθαι.

(7) Ἐλεγε δὲ καὶ ὡς τὸ ἐσθίειν ἐν τῇ Ἀθηναίων γλώττῃ εὐωχεῖσθαι καλοῖτο· τὸ δὲ εὖ προσκεῖσθαι ἔφη, ἐπὶ τῷ ταῦτα ἐσθίειν, ἅτινα μήτε τὴν ψυχὴν μήτε τὸ σῶμα λυπόλη, μήτε δυσεύρετα εἶη· ὥστε καὶ τὸ εὐωχεῖσθαι τοῖς κοσμίως διαιτωμένοις ἀνείηται.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

ΤΕΤΑΡΤΟΝ.

CAP. I.

Exponit artes varias, quibus Socrates juvenes alliciebat, eorumque ingenia diversamque indolem tentabat, explorabat, et disciplina sua ad virtutem capessendam formatos excitabat omnes.

Οὕτω δὲ ὁ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα τρόπον ὠφέλιμος, ὥστε τῇ σκοπούμενῳ τοῦτο, εἰ καὶ μετρίως αἰσθανομένῳ, φανερόν εἶναι, ὅτι οὐδὲν ὠφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι, καὶ μὲν ἐκείνου διατρίβειν ὅπου οὖν καὶ ἐν ὅπου οὖν πράγματι· ἐπεὶ καὶ τὸ ἐκείνου μεμνησθαι μὴ παρόντος, οὐ μικρὰ ὠφέλει τοὺς εἰωθότας τε αὐτῇ συνεῖναι καὶ ἀποδεχομένους ἐκεῖνον· καὶ γὰρ παίζων οὐδὲν ἥττον ἢ σπουδάζων ἐλυσιτέλει τοῖς συνδιατρίβουσιν.

(2) Πολλάκις γὰρ ἔφη μὲν ἂν τίνος ἔρῳν, φανερὸς δ' ἦν οὐ τῶν τὰ σώματα πρὸς ὥραν ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότων ἐφιέμενος· ἐτεκμαίρειτο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μανθάνειν οἷς προσέχοιεν, καὶ μνημονεύειν ἃ [ἂν] μάθουεν, καὶ ἐπαυμεῖν τῶν μαθημάτων πάντων, δι

ὧν ἐστὶν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν, καὶ τὸ ὅλον ἀνθρώποις τε καὶ ἀνθρωπίνους πράγμασιν εὖ χρῆσθαι· τοὺς γὰρ τοιούτους ἡγεῖτο παιδευθέντας οὐκ ἂν μόνον αὐτούς τε εὐδαίμονας εἶναι καὶ τοὺς ἑαυτῶν οἴκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις δύνασθαι εὐδαίμονας ποιεῖν.

(3) Οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ πάντας ἦει, ἀλλὰ τοὺς μὲν οἰομένους φύσει ἀγαθοὺς εἶναι, μαθήσεως δὲ καταφρονούντας, ἐδίδασκεν, ὅτι αἱ ἀρίσται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπεδεικνύων τῶν τε ἵππων τοὺς εὐφρεστάτους, θυμοειδεῖς τε καὶ σφοδροὺς ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν, εὐχρηστοιτάτους, καὶ ἀρίστους γιγνομένους· εἰ δὲ ἀδάμαστοι γένοιντο, δυσκαθεκτοίτατους καὶ φανυλοτάτους. Καὶ τῶν κυνῶν τῶν εὐφρεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς θηρίοις, τὰς μὲν καλῶς ἀχθείσας ἀρίστας γίγνεσθαι πρὸς τὰς θήρας καὶ χρησιμωτάτας, ἀναγώγους δὲ γιγνομένας ματαίους τε καὶ μανιώδεις καὶ δυσπαιθεστάτας.

(4) Ὁμοίως δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφρεστάτους ἐρῶμενεστάτους τε ταῖς ψυχαῖς ὄντας καὶ ἐξεργαστικωτάτους ὧν ἂν ἐγχειρῶσι, παιδευθέντας μὲν καὶ μαθόντας, ἃ δεῖ πράττειν, ἀρίστους τε καὶ ὠφελιμωτάτους γίγνεσθαι· πλεῖστα γὰρ καὶ μέγιστα ἀγαθὰ ἐργάζεσθαι, ἀπαιδευτοὺς δὲ καὶ ἀμαθεῖς γενομένους κακίστους τε καὶ βλαβερωτάτους γίγνεσθαι· κρίνειν γὰρ οὐκ ἐπισταμένους, ἃ δεῖ πράττειν, πολλάκις πονηροῖς ἐπιχειρεῖν πράγμα-

σι, μεγαλείους δὲ καὶ σφοδρὺς ὄντας δυσκαθέκτους
 τε καὶ δυσαποτρέπτους εἶναι· διὸ πλεῖστα καὶ μέ-
 γιστα κακὰ ἐργάζεσθαι. (5) Τοὺς δὲ ἐπὶ πλούτῳ
 μέγα φρονούντας καὶ νομίζοντας οὐδὲν προσδεῖσθαι
 παιδείας, ἐξαρκέσειν δὲ σφισι τὸν πλοῦτον οἰομένους
 πρὸς τὸ διαπράττεσθαι τε ὃ τι ἂν βούλωνται καὶ
 τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρένου λέγων, ὅτι
 μωρὸς μὲν εἴη, εἴ τις οἶται, μὴ μαθὼν τὰ τε ὠφέ-
 λιμα καὶ τὰ βλαβερά τῶν πραγμάτων διαγνώσε-
 σθαι· μωρὸς δ', εἴ τις, μὴ διαγιγνώσκων μὲν ταῦ-
 τα, διὰ δὲ τὸν πλοῦτον ὃ τι ἂν βούληται ποριζόμε-
 νος, οἶται δυνήσεσθαι καὶ τὰ συμφέροντα πράτ-
 τειν· ἡλίθιος δ', εἴ τις, μὴ δυνάμενος τὰ συμφέρον-
 τα πράττειν, εὖ τε πράττειν οἶται καὶ τὰ πρὸς τὸν
 βίον αὐτῷ ἢ καλῶς ἢ ἱκανῶς παρεσκευάσθαι·
 ἡλίθιος δὲ καὶ, εἴ τις οἶται διὰ τὸν πλοῦτον μηδὲν
 ἐπιστάμενος δόξειν τι ἀγαθὸς εἶναι, ἢ μηδὲν ἀγαθὸς
 εἶναι δοκῶν εὐδοκιμήσειν.

CAP. II.

Continuat narrationem antecedentis capitis exemplo Euthydemi, quem sapientiae suae opinione inflatum tam diu interrogando versat Socrates, donec confiteatur, omnium se illarum rerum, quas antea callere existimaverat, esse plane ignarum.

Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυχη-
 κέναι καὶ μέγα φρονῶσιν ἐπὶ σοφίᾳ ὡς προσεφέρε-
 το, νῦν διηγῆσομαι. Καταμαθὼν γὰρ Εὐθύδημον

τὸν Καλὸν γράμματα πολλὰ συνειλεγμένον ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων, καὶ ἐκ τούτων ἤδη τε νομίζοντα διαφέρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ, καὶ μεγάλας ἐλπίδας ἔχοντα πάντων διοίσειν τῷ δύνασθαι λέγειν τε καὶ πράττειν, πρῶτον μὲν, αἰσθανόμενος αὐτὸν διὰ νεότητα οὐπω εἰς τὴν ἀγορὰν εἰσιόντα, εἰ δέ τι βούλοιο διαπράξασθαι, καθίζοντα εἰς ἡνιοποιεῖόν τι τῶν ἐγγὺς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτὸς ἦει, τῶν μεθ' αὐτοῦ τινος ἔχων.

(2) Καὶ πρῶτον μὲν πυνθανομένου τινὸς, πότερον Θεμιστοκλῆς διὰ ξυνουσίαν τινὸς τῶν σοφῶν ἢ φύσει τοσούτον δῆνεγκε τῶν πολιτῶν, ὥστε πρὸς ἐκείνον ἀποβλέπειν τὴν πόλιν, ὁπότε σπουδαίου ἀνδρὸς δεηθεῖν, ὁ Σωκράτης, βουλόμενος κινεῖν τὸν Εὐθύδημον, Εὐῆθες ἔφη εἶναι τὸ οἶεσθαι, τὰς μὲν ὀλίγου ἀξίας τέχνας μὴ γίνεσθαι σπουδαίους ἄνευ διδασκάλων ἱκανῶν, τὸ δὲ προεσιάναι πόλεως, πάντων ἔργων μέγιστον ὄν, ἀπὸ ταυτομάτου παραγίγνεσθαι τοῖς ἀνθρώποις. (3) Πάλιν δέ ποτε παρόντος τοῦ Εὐθύδημου, ὁρῶν αὐτὸν ἀποχωροῦντα τῆς συνεδρίας, καὶ φυλαττόμενον, μὴ δόξη τὸν Σωκράτην θαυμάζειν ἐπὶ σοφίᾳ, "Οτι μὲν, ἔφη, ὦ ἄνδρες, Εὐθύδημος οὕτοσι ἐν ἡλικίᾳ γενόμενος, τῆς πόλεως λόγον περὶ τινος προτιθείσης, οὐκ ἀφέξεται τοῦ συμβουλεύειν, εὐδηλὸν ἐστὶν ἐξ ὧν ἐπιτηδεύει· δοκεῖ δέ μοι καλὸν προοίμιον τῶν δημηγοριῶν παρασκευάζεσθαι φυλαττόμενος μὴ δόξη μανθάνειν τι παρὰ του· δῆλον γὰρ, ὅτι λέγειν ἀρχόμενος ὥδε προοι-

μιάσεται· (4) „Παρ' οὐδενὸς μὲν πώποτε, ὧ ἄνδρες Ἀθηναῖοι, οὐδὲν ἔμαθον, οὐδ' ἀκούων, τινὰς εἶναι λέγειν τε καὶ πράττειν ἱκανοὺς, ἐξήτησα τοῦτοις ἐντυχεῖν, οὐδ' ἐπεμελήθην τοῦ διδάσκαλόν τινά μοι γενέσθαι τῶν ἐπισταμένων· ἀλλὰ καὶ τὰναντία· διατετέλεκα γὰρ φεύγων οὐ μόνον τὸ μαθάνειν τι παρὰ τινος, ἀλλὰ καὶ τὸ δόξαι· ὅμως δέ, ὅ τι ἂν ἀπὸ ταῦτομάτου ἐπῆρ μοι, συμβουλεύσω ὑμῖν.“

(5) Ἀρμόσειε δ' ἂν οὕτω προοιμιάζεσθαι καὶ τοῖς βουλομένοις παρὰ τῆς πόλεως ἱατρικὸν ἔργον λαβεῖν· ἐπιτήδειον γὰρ ἂν αὐτοῖς εἴη τοῦ λόγου ἄρχεσθαι ἐντεῦθεν· „Παρ' οὐδενὸς μὲν πώποτε, ὧ ἄνδρες Ἀθηναῖοι, τὴν ἱατρικὴν τέχνην ἔμαθον, οὐδ' ἐξήτησα διδάσκαλον ἐμαντῶ γενέσθαι τῶν ἱατρῶν οὐδένα· διατετέλεκα γὰρ φυλατιόμενος οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν ἱατρῶν, ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην· ὅμως δέ μοι τὸ ἱατρικὸν ἔργον δότε· πειράσομαι γὰρ ἐν ὑμῖν ἀποκινδυνεύων μαθάνειν.“ Πάντες οὖν οἱ παρόντες ἐγέλασαν ἐπὶ τῇ προοιμίᾳ.

(6) Ἐπεὶ δὲ φανερὸς ἦν ὁ Εὐθύδημος ἤδη μὲν, οἷς ὁ Σωκράτης λέγοι, προσέχων, ἔτι δὲ φυλατιόμενος αὐτός τι φθέγγεσθαι, καὶ νομίζων τῇ σιωπῇ σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ Σωκράτης, βουλόμενος αὐτὸν παῦσαι τούτου, Θαυμασιὸν γὰρ, ἔφη, τί ποτε οἱ βουλόμενοι κωταρίζουν ἢ αὐλεῖν ἢ ἱππεύειν ἢ ἄλλο τι τῶν τοιούτων ἱκανοὶ γενέσθαι πειρῶνται ὡς συνεχέστατα ποιεῖν, ὅ τι ἂν βούλωνται δυνατοὶ γε-

νέσθαι, καὶ οὐ καθ' ἑαυτοὺς, ἀλλὰ παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, πάντα ποιοῦντες καὶ ὑπομένοντες ἕνεκα τοῦ μηδὲν ἄνευ τῆς ἐκείνων γνώμης ποιεῖν, ὡς οὐκ ἂν ἄλλως ἀξιόλογοι γινόμενοι· τῶν δὲ βουλομένων δυνατῶν γενέσθαι λέγειν τε καὶ πράττειν τὰ πολιτικὰ νομίζουσί τινες ἄνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης δυνατοὶ ταῦτα ποιεῖν ἔσεσθαι. (7) Καίτοι γε τοσοῦτα ταῦτα ἐκείνων δυσκατεργαστότερα φαίνεται, ὅσα περ πλείονων περὶ ταῦτα πραγματευομένων, ἐλάττους οἱ κατεργαζόμενοι γίνονται· δηλὸν οὖν, ὅτι καὶ ἐπιμελείας δέονται πλείονος καὶ ἰσχυροτέρας οἱ τούτων ἐφειμένοι ἢ οἱ ἐκείνων. (8) Κατ' ἀρχὰς μὲν οὖν, ἀκούοντος Εὐθυδήμου, τοιούτους λόγους ἔλεγε Σωκράτης· ὡς δ' ἤσθετο αὐτὸν ἐτοιμότερον ὑπομένοντα, ὅτε διαλέγοιτο, καὶ προθυμότερον ἀκούοντα, μόνος ἦλθεν εἰς τὸ ἡνιοποιεῖον· παρακαθεζομένου δ' αὐτοῦ τοῦ Εὐθυδήμου, Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, τῷ ὄντι, ὥσπερ ἐγὼ ἀκούω, πολλὰ γράμματα συνήχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέναι; Νῆ τὸν Δί', ἔφη, ὦ Σώκρατες· καὶ ἔτι γε συνάγω, ἕως ἂν κτήσωμαι ὡς ἂν δύνωμαι πλεῖστα. (9) Νῆ τὴν Ἥραν, ἔφη ὁ Σωκράτης, ἄγαμαί σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυροὺς κεκτησθαι μᾶλλον ἢ σοφίας· δηλὸν γὰρ, ὅτι νομίζεις ἀργύριον καὶ χρυσίον οὐδὲν βελτίους ποιεῖν τοὺς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετῇ πλουτίζειν τοὺς κεκτημένους. Καὶ ὁ Εὐθύδη-

μος ἔχαιρεν ἀκούων ταῦτα, νομίζων δοκεῖν τῷ Σω-
 κράτει ὀρθῶς μετιέναι τὴν σοφίαν. (10) Ὁ δὲ κα-
 ταμαθὼν αὐτὸν ἡσθέντα τῷ ἐπαίνῳ τούτῳ, Τί δέ
 δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδη-
 μα, συλλέγεις τὰ γράμματα; Ἐπεὶ δὲ διεσιώπησεν
 ὁ Εὐθύδημος, σκοπῶν ὅ τι ἀποκρίναιτο, πάλιν ὁ
 Σωκράτης, Ἄρα μὴ ἰατρός; ἔφη· πολλὰ γὰρ καὶ
 ἰατρῶν ἐστὶ συγγράμματα. Καὶ ὁ Εὐθύδημος,
 Μὰ Δί', ἔφη, οὐκ ἔγωγε. Ἀλλὰ μὴ ἀρχιτέκτων
 βούλει γενέσθαι; γνωμονικοῦ γὰρ ἀνδρὸς καὶ τοῦ-
 το δεῖ. Οὐκ οὖν ἔγωγ', ἔφη. Ἀλλὰ μὴ γεωμέτρης
 ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθὸς, ὥσπερ ὁ Θεόδω-
 ρος; Οὐδὲ γεωμέτρης, ἔφη. Ἀλλὰ μὴ ἀστρολόγος,
 ἔφη, βούλει γενέσθαι; Ὡς δὲ καὶ τοῦτο ἡρνεῖτο,
 Ἀλλὰ μὴ ῥαψῳδός; ἔφη· καὶ γὰρ τὰ Ὀμήρου σέ-
 φασιν ἔπη πάντα κεκτῆσθαι. Μὰ Δί', οὐκ ἔγωγ',
 ἔφη· τοὺς γὰρ τοὶ ῥαψῳδοὺς οἶδα τὰ μὲν ἔπη ἀκρι-
 βουῖντας, αὐτοὺς δὲ πάνυ ἡλιθίους ὄντας. (11)
 Καὶ ὁ Σωκράτης ἔφη· Οὐ δὴπου, ὦ Εὐθύδημε,
 ταύτης τῆς ἀρετῆς ἐφίεσαι, δι' ἣν ἄνθρωποι πολιτι-
 κοὶ γίνονται καὶ οἰκονομικοὶ καὶ ἄρχαι ἐκαστοί, καὶ
 ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς;
 Καὶ ὁ Εὐθύδημος, Σφόδρα γ', ἔφη, ὦ Σώκρατες,
 ταύτης τῆς ἀρετῆς δέομαι. Νῆ Δί', ἔφη ὁ Σωκρά-
 τής, τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι τέχ-
 νης· ἐστὶ γὰρ τῶν βασιλέων αὕτη, καὶ καλεῖται
 βασιλική· αἰτάρ, ἔφη, κατανενόηκας, εἰ οἷόν τ' ἐστὶ,
 μὴ ὄντα δίκαιον, ἀγαθὸν ταῦτα γενέσθαι; Καὶ

, ἔφη, καὶ οὐχ οἷόν τέ γε ἄνευ δικαιοσύνης
 θὸν πολίτην γενέσθαι. (12) Τί οὖν, ἔφη, σὺ
 δη τοῦτο κατείργασαι; Οἷμαί γε, ἔφη, ὦ Σώκρα-
 τες, οὐδενὸς ἂν ἦτιον φανῆναι δίκαιος. Ἄρ' οὖν,
 ἔφη, τῶν δικαίων ἐστὶν ἔργα, ὥσπερ τῶν τεκτόνων;
 Ἔστι μέντοι, ἔφη. Ἄρ' οὖν, ἔφη, ὥσπερ οἱ τέκτο-
 νες ἔχουσι τὰ ἐαυτῶν ἔργα ἐπιδειῖξαι, οὕτως οἱ δέ-
 καιοι τὰ ἐαυτῶν ἔχοιεν ἂν διεξηγήσασθαι; Μὴ
 οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δι-
 καιοσύνης ἔργα ἐξηγήσασθαι; καί, νῆ Δί', ἐγωγε
 τὰ τῆς ἀδικίας· ἐπεὶ οὐκ ὀλίγα ἐστὶ καθ' ἑκάστην
 ἡμέραν τοιαῦτα ὁρᾶν τε καὶ ἀκούειν. (13) Βούλει
 οὖν, ἔφη ὁ Σωκράτης, γράψωμεν ἐνταυθοῖ μὲν Α,
 ἐνταυθοῖ δὲ Α; εἴτα ὅ τι μὲν ἂν δοκῇ ἡμῖν τῆς δι-
 καιοσύνης ἔργον εἶναι, πρὸς τὸ Α τιθῶμεν, ὅ τι δ'
 ἂν τῆς ἀδικίας, πρὸς τὸ Α; Εἴ τί σοι δοκεῖ, ἔφη,
 προσδεῖν τούτων, ποιεῖ ταῦτα. (14) Καὶ ὁ Σωκρά-
 τες γράψας ὥσπερ εἶπεν, Οὐκοῦν, ἔφη, ἔστιν ἐν ἀν-
 θρώποις τὸ ψεύδεσθαι; Ἔστι μέντοι, ἔφη. Ποιέ-
 ρωσέ οὖν, ἔφη, θῶμεν τοῦτο; Ἀῖνον, ἔφη, ὅτι πρὸς
 τὴν ἀδικίαν. Οὐκοῦν, ἔφη, καὶ τὸ ἐξαπατᾶν ἐστι;
 Καὶ μάλα, ἔφη. Τοῦτο οὖν ποιέρωσέ θῶμεν; Καὶ
 τοῦτο δῆλον ὅτι, ἔφη, πρὸς ἀδικίαν. Τί δὲ τὸ κα-
 κουργεῖν; Καὶ τοῦτο, ἔφη. Τὸ δὲ ἀνδραποδίζε-
 σθαι; Καὶ τοῦτο. Πρὸς δὲ ἡ δικαιοσύνη οὐδὲν
 ἡμῖν τούτων κείσεται, ὦ Εὐθύδημε; Δεινὸν γάρ
 ἂν εἶη, ἔφη. (15) Τί δέ; ἐάν τις στρατηγὸς αἰρε-
 θεῖς ἀδικόν τε καὶ ἐχθρὰν πόλιν ἐξανδραποδίσσῃται,

φήσομεν τοῦτον ἀδικεῖν; Οὐ δῆτα, ἔφη. Δίκαια δὲ ποιεῖν οὐ φήσομεν; Καὶ μάλα. Τί δ'; ἂν ἐξαπατᾷ πολεμῶν αὐτοῖς; Δίκαιον, ἔφη, καὶ τοῦτο. Ἐὰν δὲ κλέπτη τε καὶ ἀρπάξῃ τὰ τούτων, οὐ δίκαια ποιήσει; Καὶ μάλα, ἔφη· ἀλλ' ἐγὼ σε τὸ πρῶτον ὑπελάμβανον πρὸς τοὺς φίλους μόνον ταῦτ' ἐρωτᾷν. Οὐκοῦν, ἔφη, ὅσα πρὸς τῇ ἀδικίᾳ ἐβλήκαμεν, πάντα καὶ πρὸς τῇ δικαιοσύνῃ θεϊέον· ἂν εἴη; Ἔοικεν, ἔφη. (16) Βούλει οὖν, ἔφη, ταῦτα οὕτω θέντες διορισώμεθα πάλιν, πρὸς μὲν τοὺς πολεμῶντας δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν, πρὸς δὲ τοὺς φίλους ἄδικον, ἀλλὰ δεῖν πρὸς γε τούτους ὡς ἀπλούστατον εἶναι; Πάνυ μὲν οὖν, ἔφη ὁ Εὐθύδημος. (17) Τί οὖν; ἔφη ὁ Σωκράτης, εἰάν τις στρατηγὸς ὁρῶν ἀθύμως ἔχον τὸ στράτευμα, ψευδόμενος φήσῃ συμμαχοὺς προσιέναι, καὶ τῷ ψεύδει τούτῳ παύσῃ τῆς ἀθυμίας τοὺς στρατιώτας, ποιέρωθι τὴν ἀπάτην ταύτην θήσομεν; Δοκεῖ μοι, ἔφη, πρὸς τὴν δικαιοσύνην. Ἐὰν δὲ τις υἱὸν ἑαυτοῦ δεόμενον φαρμακείας καὶ μὴ προσιέμενον φάρμακον ἐξαπατήσας ὡς οἶτον τὸ φάρμακον δοῖ, καὶ τῷ ψεύδει χρησάμενος οὕτως ὑγιᾶ ποιήσῃ, ταύτην αὐτὴν ἀπάτην ποῖ θεϊέον; Δοκεῖ μοι, ἔφη, καὶ ταύτην εἰς τὸ αὐτό. Τί δέ; ἂν τις, ἐν ἀθυμίᾳ ὄντος φίλου, δείσας μὴ διαχρήσῃται ἑαυτὸν, κλέψῃ ἢ ἀρπάσῃ ἢ ἕξφοις ἢ ἄλλο τι τοιοῦτον, τοῦτο αὐτὸ ποιέρωσε θεϊέον; Καὶ τοῦτο νῆ Δί', ἔφη, πρὸς τὴν δικαιοσύνην. (18) Λέγεις, ἔφη, σὺ οὐδὲ πρὸς τοὺς

φίλους ἅπαντα δεῖν ἀπλοῖζεσθαι; *Μὰ Δί', οὐ
 δῆτα, ἔφη· ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἴπερ
 ἔξεστι. Δεῖ γέ τοι, ἔφη ὁ Σωκράτης, ἐξεῖναι πολὺ
 μᾶλλον, ἢ μὴ ὀρθῶς τιθέναι. (19) Τῶν δὲ δὴ
 τοὺς φίλους ἐξαπατώντων ἐπὶ βλάβῃ (ἵνα μηδὲ τοῦ-
 το παραλείπωμεν ἄσχετον) πότερος ἀδικώτερός
 ἐσται, ὁ ἐκὼν, ἢ ὁ ἄκων; Ἄλλ', ὦ Σώκρατες, οὐκ
 ἔτι μὲν ἔγωγε πιστεύω, οἷς ἀποκρίνομαι· καὶ γὰρ
 τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι, ἢ ὡς
 ἐγὼ τότε ᾤμην· ὅμως δὲ εἰρήσθω μοι, ἀδικώτερον
 εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος. (20)
 Δοκεῖ δέ σοι μάθησις καὶ ἐπιστήμη τοῦ δικαίου εἶ-
 ναι, ὥσπερ τῶν γραμμάτων; Ἐμοιγε. Πότερον
 δὲ γραμματικώτερον κρίνεις, ὃς ἂν ἐκὼν μὴ ὀρθῶς
 γράφῃ καὶ ἀναγινώσκῃ, ἢ ὃς ἂν ἄκων; Ὅς ἂν
 ἐκὼν, ἔγωγε· δύναιτο γὰρ ἂν, ὅποτε βούλοιτο, καὶ
 ὀρθῶς αὐτὰ ποιεῖν. Οὐκοῦν ὁ μὲν ἐκὼν μὴ ὀρ-
 θῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ ἄκων ἀγράμ-
 ματος; Πῶς γὰρ οὐ; Τὰ δίκαια δὲ πότερον ὁ
 ἐκὼν ψευδόμενος καὶ ἐξαπατῶν οἶδεν, ἢ ὁ ἄκων;
 Ἀῖνον ὅτι ὁ ἐκὼν. Οὐκοῦν γραμματικώτερον μὲν
 τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φῆς
 εἶναι; Ναί. Δικαιώτερον δὲ τὸν ἐπιστάμενον τὰ
 δίκαια τοῦ μὴ ἐπισταμένου; Φαίνομαι· δοκῶ δέ
 μοι καὶ ταῦτα οὐκ οἶδ' ὅπως λέγειν. (21) Τί δὲ
 δὴ, ὃς ἂν βουλόμενος τἀληθῆ λέγειν μηδέποτε τὰ
 αὐτὰ περὶ τῶν αὐτῶν λέγῃ, ἀλλ' ὁδόν τε φράζων
 τὴν αὐτὴν τοιὲ μὲν πρὸς ἕω, τοιὲ δὲ πρὸς ἐσπέραν*

φράξῃ, καὶ λογισμὸν ἀποφαινόμενος τὸν αὐτὸν, τοιέ-
 μὲν πλείω, τοιέ δ' ἐλάττω ἀποφαίνεται, τί σοι δοκεῖ
 ὁ τοιοῦτος; Ἀῆλος, νῆ Δί', εἶναι, ὅτι, ἃ ᾤετο εἶ-
 δέναι, οὐκ οἶδεν. (22) Οἶσθα δέ τινας ἀνδρα-
 ποδάδεις καλουμένους; Ἐγωγε. Πότερον δια-
 σοφίαν ἢ δι' ἀμαθίαν; Ἀῆλον ὅτι δι' ἀμαθί-
 αν. Ἀρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν
 τοῦ ὀνόματος τούτου τυγχάνουσιν; Οὐ δῆτα.
 Ἀλλ' ἄρα διὰ τὴν τοῦ τεκταίνεσθαι; Οὐδὲ διὰ
 ταύτην. Ἀλλὰ διὰ τὴν τοῦ σκυτεύειν; Οὐδὲ
 δι' ἐν τούτων, ἔφη, ἀλλὰ καὶ τὸνναντίον· οἱ γὰρ
 πλείστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων ἀνδρα-
 ποδάδεις εἰσίν. Ἀρ' οὖν τῶν τὰ καλὰ καὶ ἀγα-
 θὰ καὶ δίκαια μὴ εἰδότεων τὸ ὄνομα τοῦτ' ἐστίν;
 Ἐμοιγε δοκεῖ, ἔφη. (23) Οὐκοῦν δεῖ παντὶ τρόπῳ
 διατεταμένους φεύγειν, ὅπως μὴ ἀνδράποδα ᾤμεν.
 Ἀλλὰ, νῆ τοὺς θεοὺς, ἔφη, ὦ Σώκρατες, πάν-
 ῃ μὴ φιλοσοφεῖν φιλοσοφίαν, δι' ἧς ἂν μάλιστα ἐνό-
 μιζον παιδευθῆναι τὰ προσήκοντα ἀνδρὶ καλοκἀγα-
 θίας ὀρεγομένῳ· νῦν δὲ πῶς οἶε με ἀθύμως ἔχειν,
 ὁρῶντα ἐμαυτὸν διὰ μὲν τὰ προπεπονημένα οὐδὲ τὸ
 ἐρωτώμενον ἀποκρίνασθαι δυνάμενον, ὑπὲρ ὧν μά-
 λιστα χρὴ εἰδέναι, ἄλλην δὲ ὁδὸν οὐδεμίαν ἔχοντα,
 ἣν ἂν πορευόμενος βελτίων γενοίμην; (24) Καὶ
 ὁ Σωκράτης, Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, εἰς Δελ-
 φούς ἤδη πῶποτε ἀφίκου; Καὶ δὲς γε, νῆ Δία,
 ἔφη. Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμέ-
 νον τὸ Γινῶθι σαυτὸν; Ἐγωγε. Πότερον οὖν οὐ-

δέν σοι τοῦ γράμματος ἐμάλησεν, ἥ προσέσχας τε καὶ
 ἐπεχείρησας· σαυτὸν ἐπισκοπεῖν, ὅστις εἴης; *Μὰ*
Δί', οὐ δῆτα, ἔφη· καὶ γὰρ δὴ πάνν τοῦτό γε ᾔμην
 εἶδέναι· σχολῇ γὰρ ἂν ἄλλο τι ἦδεν, εἴγε μὴδ'
 ἑμαυτὸν ἐγίγνωσκον. (25) Πότερα δέ σοι δοκεῖ
 γινώσκειν ἑαυτὸν, ὅστις τοῦνομα τὸ ἑαυτοῦ μόνον
 οἶδεν, ἢ ὅστις, ὥσπερ οὐ τοὺς ἵππους ὠνούμενοι σὺ
 πρότερον οἶονται γινώσκειν, ὃν ἂν βούλωνται γινώ-
 ναι, πρὶν ἂν ἐπισκέψωνται, πότερον εὐπειθής ἐστι
 ἢ δυσπειθής, καὶ πότερον ἰσχυρός ἐστιν ἢ ἀσθενής,
 καὶ πότερον ταχὺς ἢ βραδύς, καὶ τᾶλλα τὰ πρὸς
 τὴν τοῦ ἵππου χρεῖαν ἐπιτήδεια τε καὶ ἀνεπιτήδεια
 ὅπως ἔχει, οὕτως ἑαυτὸν ἐπισκεψάμενος, ὁποῖός ἐστι
 πρὸς τὴν ἀνθρωπίνην χρεῖαν, ἔγνωκε τὴν αὐτοῦ δύ-
 ναμιν; Οὕτως ἔμοιγε δοκεῖ, ἔφη, ὁ μὴ εἰδὼς τὴν
 ἑαυτοῦ δύναμιν, ἀγνοεῖν ἑαυτόν. (26) *Εκείνο* δέ σὺ
 φανερόν, ἔφη, ὅτι διὰ μὲν τὸ εἶδέναι ἑαυτοὺς πλεῖστα
 ἀγαθὰ πάσχουσιν οἱ ἄνθρωποι, διὰ δὲ τὸ ἐψεῦσθαι
 ἑαυτῶν πλεῖστα κακά; οἱ μὲν γὰρ εἰδότες ἑαυτοὺς
 ἰά τε ἐπιτήδεια ἑαυτοῖς ἴσασι, καὶ διαγινώσκουσιν
 ἃ τε δύνανται καὶ ἃ μὴ· καὶ ἃ μὲν ἐπίστανται
 πράττοντες, πορίζονται τε ὧν δέονται, καὶ εὖ πράτ-
 τουσιν· ὧν δὲ μὴ ἐπίστανται, ἀπεχόμενοι ἀναμάρ-
 τητοι γίνονται, καὶ διαφεύγουσι τὸ κακῶς πράτ-
 τειν· διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους δυν-
 νάμενοι δοκιμάζειν, [καὶ] διὰ τῆς τῶν ἄλλων χρεῖας
 ἰά τε ἀγαθὰ πορίζονται, καὶ τὰ κακὰ φυλάττονται.
 (27) Οἱ δὲ μὴ εἰδότες, ἀλλὰ διεψευσμένοι τῆς ἑαν-

τῶν δυνάμεως, πρὸς τε τοὺς ἄλλους ἀνθρώπους καὶ ἰάλλα ἀνθρώπινα πράγματα ὁμοίως διάκεινται· καὶ οὐτε ὧν δέονται ἴσασιν, οὐτε ὃ τι πράττουσιν, οὐτε οἷς χρῶνται, ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι, καὶ τοῖς κακοῖς περιπίπτουσι. (28) Καὶ οἱ μὲν εἰδότες ὃ τι ποιῶσιν, ἐπιτυγχάνοντες ὧν πράττουσιν, εὐδοχοῖ τε καὶ τίμιοι γίνονται· καὶ οἳ τε ὅμοιοι τούτοις ἡδέως χρῶνται, οἳ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὐτῶν βουλευέσθαι, καὶ προῖτασθαί [τε] ἑαυτῶν τούτους, καὶ τὰς ἐλπίδας τῶν ἀγαθῶν ἐν τούτοις ἔχουσι, καὶ διὰ πάντα ταῦτα πάντων μάλιστα τούτους ἀγαπῶσιν. (29) Οἱ δὲ μὴ εἰδότες ὃ τι ποιῶσι, κακῶς δὲ αἰρούμενοι, καὶ οἷς ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες, οὐ μόνον ἐν αὐτοῖς τούτοις ζημιοῦνται τε καὶ κολάζονται, ἀλλὰ καὶ ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι γίνονται, καὶ καταφρονούμενοι καὶ ἀτιμαζόμενοι ζῶσιν· ὁρᾷς δὲ καὶ τῶν πόλεων ὅτι ὅσαι ἂν ἀγνοήσασαι τὴν ἑαυτῶν δύναμιν κρείττωσι πολεμήσωσιν, αἱ μὲν ἀνάστατοι γίνονται, αἱ δὲ ἐξ ἐλευθέρων δοῦλαι. (30) Καὶ ὁ Εὐθύδημος, Ὡς πάνυ μοι δοκῶν, ὦ Σώκρατες, ἔφη, περὶ πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν γινώσκειν, οὕτως ἴσθι· ὁπόθεν δὲ χρὴ ἄρξασθαι ἐπισκοπεῖν ἑαυτὸν, τοῦτο πρὸς σε ἀποβλέπω εἴ μοι ἐθελήσῃς ἂν ἐξηγήσασθαι. (31) Οὐκοῦν, ἔφη ὁ Σωκράτης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὁποῖά ἐστι, πάντως που γινώσκεις. *Νὴ Δί',* ἔφη· εἰ γὰρ μὴ

δὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φαυλότερος ἂν εἶην. Ἴθι δὴ, ἔφη, καὶ ἐμοὶ ἐξηγήσαι αὐτά. Ἄλλ' οὐ χαλεπὸν, ἔφη· πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακόν· ἔπειτα τὰ αἷτια ἑκατέρου αὐτῶν καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα, τὰ μὲν πρὸς τὸ ὑγιαίνειν φέροντα ἀγαθὰ, τὰ δὲ πρὸς τὸ νοσεῖν κακά. (32) Οὐκοῦν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν ἀγαθοῦ τινος αἷτια γίγνηται, ἀγαθὰ ἂν εἶη, ὅταν δὲ κακοῦ, κακά. Πότε δ' ἂν, ἔφη, τὸ μὲν ὑγιαίνειν κακοῦ αἷτιον γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ; Ὅταν, νῆ Δί', ἔφη, στρατείας τε αἰσχυρᾶς καὶ ναυτιλίας βλαβερᾶς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ῥώμην μετасχόντες ἀπόλωνται, οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντες σωθῶσιν. Ἀληθῆ λέγεις· ἀλλ' ὅρᾳς, ἔφη, ὅτι καὶ τῶν ὠφελίμων οἱ μὲν διὰ ῥώμην μετέχουσιν, οἱ δὲ δι' ἀσθένειαν ἀπολείπονται. Ταῦτα οὖν, ἔφη, ποτὲ μὲν ὠφελοῦντα ποτὲ δὲ βλάπτοντα τί μᾶλλον ἀγαθὰ ἢ κακά ἐστιν. Οὐδέν, μὰ Δία, φαίνεται κατὰ γε τοῦτον τὸν λόγον. (33) Ἄλλ' ἢ γέ τοι σοφία, ὦ Σώκρατες, ἀναμφισβητήτως ἀγαθόν ἐστιν· ποῖον γὰρ ἂν τις πρᾶγμα οὐ βέλτιον πράττοι σοφὸς ὢν, ἢ ἀμαθής; Τί δέ; τὸν Δαίδαλον, ἔφη, οὐκ ἀκήκους, ὅτι λεηφθῆς ὑπὸ Μίνω διὰ τὴν σοφίαν, ἠγαγκάζετο ἐκείνην δουλεύειν, καὶ τῆς τε πατρίδος ἅμα καὶ τῆς ἐλευθερίας ἐστερῆθη, καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ υἱοῦ τὸν τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἠδυν-

νήθη σωθῆναι, ἀλλ' ἀπενεχθεὶς εἰς τοὺς βαρβάρους
 πάλιν ἐκεῖ ἐδούλευε; Λέγεται νῆ Δί', ἔφη, ταῦτα.
 Τὰ δὲ Παλαμῆδους οὐκ ἀκήκοας πάθη; τοῦτον
 γὰρ δὴ πάντες ὕμνουσιν, ὥς διὰ σοφίαν φθονηθεὶς
 ὑπὸ τοῦ Ὀδυσσεύος ἀπώλετο. Λέγεται καὶ ταῦτα,
 ἔφη. Ἄλλους δὲ πόσους οἶε διὰ σοφίαν ἀναρπά-
 στους πρὸς βασιλέα γεγονέναι, καὶ ἐκεῖ δουλεύειν;
 (34) Κινδυνεύει, ἔφη, ὦ Σώκρατες, ἀναμφιλογώ-
 ταιον ἀγαθὸν εἶναι τὸ εὐδαιμονεῖν. Εἴγε μὴ τις
 αὐτὸ, ἔφη, ὦ Εὐθύδημε, ἐξ ἀμφιλόγων ἀγαθῶν
 συντιθεῖ. Τί δ' ἂν, ἔφη, τῶν εὐδαιμονικῶν ἀμ-
 φιλογον εἴη; Οὐδέν, ἔφη, εἴγε μὴ προσθήσομεν
 αὐτῷ κάλλος ἢ ἰσχὺν ἢ πλοῦτον ἢ δόξαν ἢ καὶ τι
 ἄλλο τῶν τοιούτων. Ἀλλὰ, νῆ Δία, προσθήσομεν,
 ἔφη· πῶς γὰρ ἂν τις ἄνευ τούτων εὐδαιμονοίῃ;
 (35) Νῆ Δί', ἔφη, προσθήσομεν ἄρα, ἐξ ὧν πολλὰ
 καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώποις· πολλοὶ μὲν
 γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς ὠραίοις παρα-
 κεκνηκότων διαφθείρονται· πολλοὶ δὲ διὰ τὴν
 ἰσχὺν μείζονα ἔργοις ἐπιχειροῦντες οὐ μικροῖς κα-
 κοῖς περιπίπτουσι· πολλοὶ δὲ διὰ τὸν πλοῦτον δια-
 θρυπτόμενοί τε καὶ ἐπιβουλευόμενοι ἀπόλλυνται·
 πολλοὶ δὲ διὰ τὴν δόξαν καὶ πολιτικὴν δύναμιν με-
 γάλα κακὰ πεπόνθασιν. (36) Ἀλλὰ μὴν, ἔφη,
 εἴγε μὴδὲ τὸ εὐδαιμονεῖν ἐπαινῶν ὀρθῶς λέγω,
 ὁμολογῶ μὴδὲ, ὃ τι πρὸς τοὺς θεοὺς εὐχεσθαι χρή,
 εἰδέναι. Ἀλλὰ ταῦτα μὲν, ἔφη ὁ Σωκράτης, ἴσως
 διὰ τὸ σφόδρα πιστεύειν εἰδέναι οὐδ' ἔσκεται· ἐπεὶ

δὲ πόλεως δημοκρατουμένης παρασκευάζῃ προστά-
 ναι, δῆλον ὅτι δημοκρατίαν γε οἶσθα τί ἐστι. Πάν-
 τως δῆπου, ἔφη. (37) Δοκεῖ οὖν σοι δυνατόν εἶναι,
 δημοκρατίαν εἰδέναι μὴ εἰδότα δῆμον; Μὰ Δί',
 οὐκ ἔμοιγε. Καὶ τί νομίζεις δῆμον εἶναι; Τοὺς
 πένητας τῶν πολιτῶν ἔγωγε. Καὶ τοὺς πένητας
 ἄρα οἶσθα; Πῶς γὰρ οὐ; Ἀρ' οὖν καὶ τοὺς
 πλουσίους οἶσθα; Οὐδέν [γε] ἥτιον ἢ καὶ τοὺς
 πένητας. Ποίους δὲ πένητας καὶ ποίους πλουσίους
 καλεῖς; Τοὺς μὲν, οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς ἃ
 δεῖ τελεῖν, πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν,
 πλουσίους. (38) Καταμεμάθηκας οὖν, ὅτι ἐνίοις
 μὲν πάνυ ὀλίγα ἔχουσιν οὐ μόνον ἀρκεῖ ταῦτα, ἀλ-
 λά καὶ περιποιῶνται ἀπ' αὐτῶν, ἐνίοις δὲ πάνυ
 πολλὰ οὐκ ἱκανά ἐστι; Καί, νῆ Δί', ἔφη ὁ Εὐ-
 θύδημος, ὀρθῶς γὰρ με ἀναμιμνήσκεις, οἶδα γὰρ
 καὶ τυράννους τινὰς, οἳ δι' ἐνδειαν, ὥσπερ οἱ ἀπο-
 ρώτατοι, ἀναγκάζονται ἀδικεῖν. (39) Οὐκοῦν, ἔφη
 ὁ Σωκράτης, εἶγε ταῦτα οὕτως ἔχει, τοὺς μὲν τυ-
 ράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ ὀλίγα κεκ-
 τημένους, εἰς οἰκονομικοὺς ὦσιν, εἰς τοὺς πλουσίους.
 Καὶ ὁ Εὐθύδημος ἔφη, Ἀναγκάζει με καὶ ταῦτα
 ὁμολογεῖν δηλονότι ἢ ἐμὴ φαυλότης· καὶ φροντίζω,
 μὴ κράτιστον ἢ μοι σιγᾶν· κινδυνεύω γὰρ ἀπλῶς
 οὐδέν εἰδέναι. Καὶ πάνυ ἀθύμως ἔχων ἀπῆλθε,
 καὶ καταφρονήσας ἑαυτοῦ καὶ νομίσας τῷ ὄντι ἀν-
 δράποδον εἶναι. (40) Πολλοὶ μὲν οὖν τῶν οὕτω
 διατεθέντων ὑπὸ Σωκράτους οὐκ ἔτι αὐτῷ προσήε-

σαν, οὓς καὶ βλακωτέρους ἐνόμιζεν · ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἂν ἄλλως ἀνὴρ ἀξιώλογος γενέσθαι, εἰ μὴ ὅτι μάλιστα Σωκράτει συνείη · καὶ οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἴη · ἔνια δὲ καὶ ἐμιμείτο, ὧν ἐκεῖνος ἐπειθήδευεν · ὁ δὲ ὥς ἔγνω αὐτὸν οὕτως ἔχοντα, ἥκιστα μὲν διειτάρατ-
 τεν, ἀπλούστατα δὲ καὶ σαφέστατα ἐξηγεῖτο, ἃ τε ἐνόμιζεν εἰδέναι δεῖν, καὶ ἐπιτηδεύειν κράτιστα εἶναι.

CAP. III.

Socrates non prius ad rem publicam juvenes aut quamcunque artem capessendam incitandos esse statuebat, quam eorum animus fuisset praeceptis ad virtutem formatus, cujus fundamentum sit pietas erga Deos. Igitur Euthydemum docet hoc capite Deos hominibus consulere et propterea colendos esse.

Τὸ μὲν οὖν λεπτικὸν καὶ πρακτικὸν καὶ μηχανικὸν γίγνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, ἀλλὰ πρότερον τούτων ᾤετο χρῆναι σωφροσύνην αὐτοῖς ἐγγενέσθαι · τοὺς γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἀδικωτέρους τε καὶ δυνατωτέρους κα-
 κουργεῖν ἐνόμιζεν εἶναι. (2) Πρῶτον μὲν δὴ περὶ θεοὺς ἐπειρᾶτο σώφρονας ποιεῖν τοὺς συνόντας. Ἄλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως ὁμιλοῦντι παραγενόμενοι διηγοῦντο · ἐγὼ δὲ, ὅτε πρὸς Εὐθύδημον τοιάδε διελέγαιτο, παρεγενόμην. (3) Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἥδη ποτὲ σοι ἐπῆλθεν ἐνδυ-

μηθῆναι, ὥς ἐπιμελῶς οἱ θεοί, ὧν οἱ ἄνθρωποι δέ-
 ονται, κατεσκευάκασι; Καὶ ὅς, Μὰ τὸν Δί', ἔφη,
 οὐκ ἔμοιγε. Ἀλλ' οἷσθ' ἄ γ', ἔφη, ὅτι πρῶτον μὲν
 φωτὸς δεόμεθα, ὃ ἡμῖν οἱ θεοὶ παρέχουσι; Νῆ
 Δί', ἔφη, ὃ γ' εἰ μὴ εἴχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν
 ἦμεν, ἐνεκά γε τῶν ἡμετέρων ὀφθαλμῶν. Ἀλλὰ
 μὴν καὶ ἀναπαύσεώς γε δεόμενοις ἡμῖν νύκτα παρέ-
 χουσι, κάλλιστον ἀναπαυτήριον. Πάνυ γ', ἔφη, καὶ
 τοῦτο χάριτος ἄξιον. (4) Οὐκοῦν καὶ ἐπειδὴ ὁ μὲν
 ἥλιος φωτεινὸς ὧν τὰς τε ὥρας τῆς ἡμέρας ἡμῖν καὶ
 τᾶλλα πάντα σαφηνίζει, ἡ δὲ νύξ διὰ τὸ σκοτεινὴν
 εἶναι ἀσαφεστέρα ἐστίν, ἄστρα ἐν τῇ νυκτὶ ἀνεφη-
 ναν, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει; καὶ
 διὰ τοῦτο πολλὰ ὧν δεόμεθα πράττομεν. Ἔστι
 ταῦτα, ἔφη. Ἀλλὰ μὴν ἢ γε σελήνη οὐ μόνον τῆς
 νυκτὸς ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη φανερά ἡμῖν
 ποιεῖ. Πάνυ μὲν οὖν, ἔφη. (5) Τὸ δ', ἐπεὶ τρο-
 φῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀναδιδόναι,
 καὶ ὥρας ἀρμοιτούσας πρὸς τοῦτο παρέχειν, αἱ ἡμῖν
 οὐ μόνον ὧν δεόμεθα πολλὰ καὶ παντοῖα παρασκευ-
 ᾶζουσιν, ἀλλὰ καὶ οἷς εὐφραινόμεθα; Πάνυ, ἔφη,
 καὶ ταῦτα φιλόανθρωπα. (6) Τὸ δὲ καὶ ὕδωρ ἡμῖν
 παρέχειν οὕτω πολλοῦ ἄξιον, ὥστε καὶ φύειν τε καὶ
 συναύξειν τῇ γῇ καὶ ταῖς ὥραις πάντα τὰ χρήσιμα
 ἡμῖν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς, καὶ μιγνύμε-
 νον πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστότερα τε
 καὶ ὠφελιμώτερα καὶ ἡδύα ποιεῖν αὐτά· καὶ, ἐπει-
 δὴ πλείστου δεόμεθα τούτου, ἀφθονέστατον αὐτὸ

παρέχειν ἡμῖν; Καὶ τοῦτο, ἔφη, προνοητικόν. (7) Τὸ δὲ καὶ τὸ πῦρ πορίσai ἡμῖν, ἐπίκουρον μὲν ψυχούς, ἐπίκουρον δὲ σκοτούς, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα ὅσα ὠφελείας ἔνεκα ἄνθρωποι κατασκευάζονται; ὥς γὰρ συνελόντι εἰπεῖν, οὐδὲν ἀξιώλογον ἄνευ πυρὸς ἄνθρωποι τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται. Ὑπερβάλλει, ἔφη, καὶ τοῦτο φιλανθρωπία. (8) * * * * Τὸ δὲ τὸν ἥλιον, ἐπειδὴ ἐν χειμῶνι τράπηται, προσιέναι τὰ μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς διεληλυθεν· καὶ ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' ἀποτρέπεσθαι φυλαττόμενον, μή τι ἡμᾶς μᾶλλον τοῦ δέοντος θερμαίνων βλάβῃ· καὶ ὅταν αὐτὸ πάλιν ἀπὸ πύων γένηται, ἔνθα καὶ ἡμῖν δῆλόν ἐστιν, ὅτι εἰ προσωτέρω ἄπεισιν, ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὐτὸ τρέπεσθαι καὶ προσχωρεῖν, καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεσθαι, ἔνθα ὧν μάλιστα ἡμᾶς ὠφελοῖ; Νῆ τὸν Δί', ἔφη, καὶ ταῦτα παντάπασιν ἔοικεν ἀνθρώπων ἔνεκα γιγνομένοις. (9) Τὸ δ' αὖ, ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι οὐκ ἂν ὑπενέγκαιμεν οὔτε τὸ καῦμα οὔτε τὸ ψύχος, εἰ ἐξαπλήνῃς γίγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὥστε λανθάνειν ἡμᾶς εἰς ἑκάτερα τὰ ἰσχυρότατα καθισταμένους; Ἐγὼ μὲν, ἔφη ὁ Εὐθύδημος, ἤδη τοῦτο σκοπῶ, εἰ ἄρα τι ἐστὶ τοῖς θεοῖς ἔργον ἢ ἀνθρώπους θεραπεύειν· ἐκεῖνο δὲ μόνον ἐμποδίζει με, ὅτι καὶ τᾶλλα ζῶα τούτων μετέχει. (10) Οὐ γὰρ

καὶ τοῦτ', ἔφη ὁ Σωκράτης, φανερόν, ὅτι καὶ ταῦτα ἀνθρώπων ἔνεκα γίνεται τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο ζῶον αἰγῶν τε καὶ οἰῶν καὶ ἵππων καὶ βοῶν καὶ ὄνων καὶ τῶν ἄλλων ζώων τῶσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ὁ ἄνθρωπος; ἐμοὶ μὲν γὰρ δοκεῖ πλείω ἢ τῶν φυτῶν · τρέφονται γοῦν καὶ χρηματίζονται οὐδὲν ἥτιον ἀπὸ τούτων ἢ ἀπ' ἐκείνων · πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφήν οὐ χρῶνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι ζῶσι · πάντες δὲ τιθασσεύοντες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζώων, εἰς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρῶνται. Ὁμογνωμονῶ σοι καὶ τοῦτ', ἔφη. ὁρῶ γὰρ αὐτῶν καὶ τὰ πολὺ ἰσχυρότερα ἡμῶν οὕτως ὑποχείρια γιγνόμενα τοῖς ἀνθρώποις, ὥστε χρησθαι αὐτοῖς ὅ τι ἂν βούλωνται. (11) Τὸ δ', ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὠφέλιμα, διαφέροντα δὲ ἀλλήλων ἐστὶ, προσθεῖναι τοῖς ἀνθρώποις αἰσθήσεις ἀρμοιτούσας πρὸς ἕκαστα, δι' ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν · τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφῦσαι, ᾧ, περὶ ὧν αἰσθανόμεθα, λογιζόμενοί τε καὶ μνημονεύοντες καταμανθάνομεν, ὅπη ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα, δι' ὧν τῶν τε ἀγαθῶν ὑπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα. (12) τὸ δὲ καὶ ἐρμηνεῖαν δοῦναι, δι' ἧς πάντων τῶν ἀγαθῶν μεταδιδόμεν τε ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν, καὶ νόμους τιθέμεθα, καὶ πολιτευόμεθα; Παντάπασιν ἐοίκασεν, ὦ Σώκρατες, οἱ θεοὶ πολλὴν τῶν

ἀνθρώπων ἐπιμέλειαν ποιῆσθαι. Τὸ δὲ καί, ἢ ἀδυνατοῦμεν τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν μελλόντων, τάντη αὐτοὺς ἡμῖν συνεργεῖν, διὰ μαντικῆς τοῖς πυνθανομένοις φράζοντας τὰ ἀποβησόμενα; καὶ διδάσκοντας, ἢ ἂν ἄριστα γίγνοιτο; Σοὶ δ', ἔφη, ὦ Σώκρατες, εἰκόασαν εἶτε φιλικώτερον ἢ τοῖς ἄλλοις χρῆσθαι, οἷγε μὴδὲ ἐπερωτώμενοι ὑπὸ σου προσημαίνουσί σοι, ἃ τε χρὴ ποιεῖν καὶ ἃ μῆ. (13)

Ὅτι δέ γε ἀληθῆ λέγω, καὶ σὺ, ὦ Εὐθύδημε, γνώση, ἂν μὴ ἀναμένης, ἕως ἂν τὰς μορφὰς τῶν θεῶν ἴδῃς, ἀλλ' ἐξαρκῇ σοι, τὰ ἔργα αὐτῶν ὁρῶντι σέβεσθαι καὶ τιμᾶν τοὺς θεοὺς. Ἐννόει δέ, ὅτι καὶ αὐτοὶ οἱ θεοὶ οὕτως ὑποδεκνύουσιν· οἳ τε γὰρ ἄλλοι ἡμῖν τὰ ἀγαθὰ διδόντες, οὐδὲν τούτων εἰς τοῦμφανές ἰόντες διδόασιν, καὶ ὁ τὸν ὅλον κόσμον συντάττων τε καὶ συνέχων, ἐν ᾧ πάντα τὰ καλὰ καὶ ἀγαθὰ ἐστὶ, καὶ αἰεὶ μὲν χρωμένοις ἀτριβεῖ τε καὶ ὑγιαῖ καὶ ἀγήρατον παρέχων, θάττιον δὲ νοήματος ἀναμαρτήτως ὑπηρετοῦντα, οὗτος τὰ μέγιστα μὲν πράττων ὁράται, τάδε δὲ οἰκονομῶν ἀόρατος ἡμῖν ἐστίν. (14) Ἐννόει δέ, ὅτι καὶ ὁ πᾶσι φανερός δοκῶν εἶναι ἥλιος οὐκ ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν ἀκριβῶς ὁρᾶν, ἀλλ', εἴαν τις αὐτὸν ἀναιδῶς ἐγχειρῇ θεᾶσθαι, τὴν ὄψιν ἀφαιρεῖται. Καὶ τοὺς ὑπηρετίας δὲ τῶν θεῶν εὐρήσεις ἀφανεῖς ὄντας· κεραννός τε γὰρ ὅτι μὲν ἀνώθεν ἀφίεται, δῆλον, καὶ ὅτι οἷς ἂν ἐντύχη πάντων κρατεῖ· ὁράται δ' οὐτ' ἐπιπῶν οὔτε κατασκήψας οὔτε ἀπιών. Καὶ ἄνεμοι αὐτοὶ

μὲν οὐχ ὁρῶνται, ἃ δὲ ποιῶσι φανερά ἡμῖν ἐστι,
 καὶ προσιώντων αὐτῶν αἰσθανόμεθα. Ἀλλὰ μὴν
 καὶ ἀνθρώπου γε ψυχῇ, ἥ, εἴπερ τι καὶ ἄλλο τῶν
 ἀνθρωπίνων, τοῦ θείου μετέχει, ὅτι μὲν βασιλεύει
 ἐν ἡμῖν, φανερόν, ὁρᾶται δὲ οὐδ' αὐτή. Ἄ χρη
 κατανοοῦντα μὴ καταφρονεῖν τῶν ἀοράτων, ἀλλ'
 ἐκ τῶν γιγνομένων τὴν δύναμιν αὐτῶν καταμανθά-
 νοντα, τιμᾶν τὸ δαιμόνιον. (15) Ἐγὼ μὲν, ὦ Σώ-
 κρατες, ἔφη ὁ Εὐθύδημος, ὅτι μὲν οὐδὲ μικρὸν
 ἀμελήσω τοῦ δαιμονίου, σαφῶς οἶδα· ἐκείνο δὲ
 ἀθυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ'
 ἂν εἰς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι.
 (16) Ἀλλὰ μὴ τοῦτο ἀθύμει, ἔφη, ὦ Εὐθύδημε·
 ὁρᾷς γάρ, ὅτι ὁ ἐν Δελφοῖς θεὸς, ὅταν τις αὐτὸν
 ἐπερωτᾷ, πῶς ἂν τοῖς θεοῖς χαρίζοιτο, ἀποκρίνεται,
 Νόμῳ πόλῳ. Νόμος δὲ δήπου πανταχοῦ
 ἐστι, κατὰ δύναμιν ἱεροῖς θεοῖς ἀρέσκεσθαι· πῶς
 οὖν ἂν τις κάλλιον καὶ εὐσεβέστερον τιμῇ θεοὺς,
 ἢ ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν; (17) Ἀλλὰ
 χρη τῆς μὲν δυνάμεως μηδὲν ὑφίεσθαι· ὅταν γάρ
 τις τοῦτο ποιῇ, φανερὸς δήπου ἐστὶ τότε οὐ τιμῶν
 θεοὺς· χρη οὖν μηδὲν ἐλλείποντα κατὰ δύναμιν τι-
 μᾶν τοὺς θεοὺς, θαρρῆν τε καὶ ἐλπίζειν τὰ μέγιστα
 ἀγαθὰ· οὐ γὰρ παρ' ἄλλων γ' ἂν τις μεῖζον ἐλπί-
 ζων σωφρονοίῃ, ἢ παρὰ τῶν τὰ μέγιστα ὠφελεῖν ду-
 ναμένων, οὐδ' ἂν ἄλλως μᾶλλον, ἢ εἰ τούτοις ἀρέ-
 σκοι· ἀρέσκοι δὲ πῶς ἂν μᾶλλον, ἢ εἰ ὡς μάλιστα
 πείθοιτο αὐτοῖς; (18) Τοιαῦτα μὲν δὴ λέγων τε

καὶ αὐτοὺς ποιῶν εὐσεβεστέρους τε καὶ σωφρονεστέ-
ρους τοὺς συνόντας παρεσκεύαζεν.

CAP. IV.

Juris civilis et naturalis fontes et causas aperit Socrates cum Hippia
Sophista disputans.

Ἀλλὰ μὴν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπ-
τετο ἣν εἶχε γνώμην, ἀλλὰ καὶ ἔργῳ ἐπεδείκνυτο,
ιδίᾳ τε πᾶσι νομίμως τε καὶ ὠφελίμως χρώμενος,
καὶ κοινῇ ἄρχουσί τε ἃ οἱ νόμοι προσταττοῖεν πευθό-
μενος καὶ κατὰ πόλιν καὶ ἐν ταῖς στρατείαις οὕτως,
ὥστε διάδηλος εἶναι παρὰ τοὺς ἄλλους εὐτακτιῶν.

(2) Καὶ ποτε ἐν ταῖς ἐκκλησίαις ἐπιστάτης γενόμε-
νος οὐκ ἐπέτρεψε τῷ δήμῳ παρὰ τοὺς νόμους ψη-
φίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἠγαντιώθη τοιαύτη
ὁρμῇ τοῦ δήμου, ἣν οὐκ ἂν οἶμαι ἄλλον οὐδένα
ἄνθρωπον ὑπομεῖναι. (3) Καὶ ὅτε οἱ τριάκοντα
προσέειπεν αὐτῷ παρὰ τοὺς νόμους τι, οὐκ ἐπέ-
θετο· τοῖς τε γὰρ νέοις ἀπαγορευόντων αὐτῶν μὴ
διαλέγεσθαι, καὶ προσταξάντων ἐκείνῳ τε καὶ ἄλλοις
τισὶ τῶν πολιτῶν ἀγαγεῖν τινὰ ἐπὶ θανάτῳ, μόνος
οὐκ ἐπέισθη, διὰ τὸ παρὰ τοὺς νόμους αὐτῷ προσ-
τάττεσθαι. (4) Καὶ ὅτε τὴν ὑπὸ Μελήτου γραφὴν
ἔφευγε, τῶν ἄλλων εἰωθότων ἐν τοῖς δικαστηρίοις
πρὸς χάριν τε τοῖς δικασταῖς διαλέγεσθαι καὶ κολα-
κεῦν καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ τὰ
τοιαῦτα πολλῶν πολλάκις ὑπὸ τῶν δικαστῶν ἀφιε-

μένων, ἐκεῖνος οὐδέν ἠθέλησε τῶν εἰωθότων ἐν τῷ δικαστηρίῳ παρὰ τοὺς νόμους ποιῆσαι, ἀλλὰ ῥαδίως ἂν ἀφευθεῖς ὑπὸ τῶν δικαστῶν, εἰ καὶ μετρίως τι τούτων ἐποίησε, προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν, ἢ παρανομῶν ζῆν. (5) Καὶ ἔλεγε δὲ οὕτω καὶ πρὸς ἄλλους μὲν πολλάκις, οἶδα δὲ ποτε αὐτὸν καὶ πρὸς Ἰππῖαν τὸν Ἡλεῖον περὶ τοῦ δικαίου τοιαύδε διαλεχθέντα· διὰ χρόνου γὰρ ἀφικόμενος ὁ Ἰππίας Ἀθήναζε, παρεγένετο τῷ Σωκράτει λέγοντι πρὸς τινας, ὡς θαυμαστὸν εἶη, τὸ, εἰ μὲν τις βούλοιο σκυτεὰ διδάξασθαι τινα ἢ τέκτονα ἢ χαλκέα ἢ ἱππέα, μὴ ἀπορεῖν ὅποι ἂν πέμπας τούτου τύχοι· ἐὰν δὲ τις βούληται ἢ αὐτὸς μαθεῖν τὸ δίκαιον ἢ υἱὸν ἢ οἰκέτην διδάξασθαι, μὴ εἰδέναι ὅποι ἂν ἐλθὼν τύχοι τούτου. (6) Καὶ ὁ μὲν Ἰππίας ἀκούσας ταῦτα, ὥσπερ ἐπισκώπτων αὐτὸν, "Ἐτι γὰρ σὺ, ἔφη, ὦ Σώκρατες, ἐκεῖνα τὰ αὐτὰ λέγεις, ἃ ἐγὼ πάλοι ποτέ σου ἤκουσα; Καὶ ὁ Σωκράτης, "Ὁ δέ γε τούτου δεινότερον, ἔφη, ὦ Ἰππία, οὐ μόνον αἰεὶ τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ τῶν αὐτῶν· σὺ δ' ἴσως διὰ τὸ πολυμαθὴς εἶναι περὶ τῶν αὐτῶν οὐδέποτε τὰ αὐτὰ λέγεις. Ἀμέλει, ἔφη, περῶμαι κακόν τι λέγειν αἰεὶ. (7) Πότερον, ἔφη, καὶ περὶ ὧν ἐπίστασαι; οἷον περὶ γραμμάτων ἐάν τις ἔρηται σε, πόσα καὶ ποῖα Σωκράτους ἐστίν, ἄλλα μὲν πρότερον, ἄλλα δὲ νῦν πειρᾷ λέγειν; ἢ περὶ ἀριθμῶν τοῖς ἐρωτῶσιν, εἰ τὰ δις πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ νῦν, ἃ καὶ πρότερον, ἀποκρίνη; Περὶ

μὲν τούτων, ἔφη, ὦ Σώκρατες, ὥσπερ σὺ, καὶ ἐγὼ
 αἰεὶ τὰ αὐτὰ λέγω· περὶ μέντοι τοῦ δικαίου πάννυ
 οἶμαί νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὔτε σὺ οὔτ' ἂν ἄλ-
 λος οὐδεὶς δύναιτ' ἀντειπεῖν. (8) *Νῆ. τὴν "Ηραν.*
 ἔφη, μέγα λέγεις ἀγαθὸν εὕρηκέναι, εἰ παύσονται
 μὲν οἱ δικασταὶ δίκῃ ψηφίζόμενοι, παύσονται δὲ
 οἱ πολῖται περὶ τῶν δικαίων ἀντιλέγοντιές τε καὶ
 ἀντιδικοῦντιες καὶ σιασιάζοντιες, παύσονται δὲ αἱ
 πόλεις διαφερόμεναι περὶ τῶν δικαίων καὶ πολε-
 μοῦσαι· καὶ ἐγὼ μὲν οὐκ οἶδ', ὅπως ἂν ἀπολει-
 φθῇ σου, πρὸ τοῦ ἀκοῦσαι τηλικούτον ἀγαθὸν
 εὕρηκότος. (9) *Ἀλλὰ, μὰ Δί',* ἔφη, οὐκ ἀκού-
 ση, πρὶν γ' ἂν αὐτὸς ἀποφῇ, ὃ τι νομίζεις τὸ
 δίκαιον εἶναι· ἀρκεῖ γάρ, ὅτι τῶν ἄλλων κατα-
 γελαῖς, ἐρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς δὲ
 οὐδενὶ θέλων ὑπέχειν λόγον οὐδὲ γνώμην ἀπο-
 φαίνεσθαι περὶ οὐδενός. (10) *Τί δέ;* ὦ *Ἰππία,*
 ἔφη, οὐκ ἤσθησαι, ὅτι ἐγὼ, ἃ δοκεῖ μοι δίκαια
 εἶναι, οὐδὲν παύομαι ἀποδείκνύμενος; *Καὶ ποῖος*
δὴ σοι, ἔφη, οὗτος ὁ λόγος ἐστίν; *Εἰ δὲ μὴ λόγῳ,*
ἔφη, ἀλλ' ἔργῳ ἀποδείκνυμαι· ἢ οὐ δοκεῖ σοι ἀξιο-
τεκμαρτότερον τοῦ λόγου τὸ ἔργον εἶναι; *Πολύ γε,*
νῆ Δί', ἔφη· δίκαια μὲν γὰρ λέγοντες πολλοὶ ἄδι-
 κα ποιοῦσι· δίκαια δὲ πράττων οὐδ' ἂν εἰς ἄδικος
 εἶη. (11) *"Ἡσθῆσαι οὖν πῶποτε μου ἢ ψευδομαρ-*
τυροῦντιος, ἢ συκοφαντιοῦντιος, ἢ φίλους ἢ πόλιν εἰς
στάσιν ἐμβάλλοντιος, ἢ ἄλλο τι ἄδικον πράττοντος;
Οὐκ ἔγωγε, ἔφη. *Τὸ δὲ τῶν ἀδίκων ἀπέχεσθαι οὐ*

δίκαιον ἡγή ; Ἀῆλος εἶ, ἔφη, ὦ Σώκρατες, καὶ νῦν διαφεύγειν ἐγχειρῶν τὸ ἀποδείκνυσθαι γνώμην, ὃ τι νομίζεις τὸ δίκαιον· οὐ γὰρ ἂ πράττουσαν οἱ δίκαιδι, ἀλλ' ἂ μὴ πράττουσι, ταῦτα λέγεις. (12) Ἀλλ' ὦμην ἔγωγε, ἔφη ὁ Σωκράτης, τὸ μὴ θέλειν ἀδικεῖν ἱκανὸν δικαιοσύνης ἐπίδειγμα εἶναι· εἰ δέ σοι μὴ δοκεῖ, σκέψαι, ἐὰν τόδε σοι μᾶλλον ἀρέσκη· φημί γάρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι. Ἄρα τὸ αὐτὸ λέγεις, ὦ Σώκρατες, νόμιμόν τε καὶ δίκαιον εἶναι ; Ἐγωγε, ἔφη. (13) Οὐ γὰρ αἰσθάνομαί σου, ὁποῖον νόμιμον ἢ ποῖον δίκαιον λέγεις. Νόμους δὲ πόλεως, ἔφη, γινώσκεις ; Ἐγωγε, ἔφη. Καὶ τίνας τούτους νομίζεις ; Ἄ οἱ πολῖται, ἔφη, συνθέμενοι, ἃ τε δεῖ ποιεῖν καὶ ὧν ἀπέχεσθαι, ἐγράψαντο. Οὐκοῦν, ἔφη, νόμιμος μὲν ἂν εἴη ὁ κατὰ ταῦτα πολιτευόμενος, ἄνομος δὲ ὁ ταῦτα παραβαίνων ; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ δίκαια μὲν ἂν πράττοι ὁ τούτοις πειθόμενος, ἄδικα δ' ὁ τούτοις ἀπειθῶν ; Πάνυ μὲν οὖν. Οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος· ὁ δὲ τὰ ἄδικα ἄδικος ; Πῶς γὰρ οὐ ; Ὁ μὲν ἄρα νόμιμος δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος. (14) Καὶ ὁ Ἰηπίας, Νόμους δ', ἔφη, ὦ Σώκρατες, πῶς ἂν τις ἡγήσαιτο σπουδαῖον πρᾶγμα εἶναι ἢ τὸ πείθεσθαι αὐτοῖς, οὓς γε πολλάκις αὐτοὶ οἱ θέμενοι ἀποδοκιμάσαντες μετατίθενται ; Καὶ γὰρ πόλεμον, ἔφη ὁ Σωκράτης, πολλάκις ἀράμεναι αἱ πόλεις πάλιν εἰρήνην ποιοῦνται. Καὶ μάλα, ἔφη. Διάφορον οὖν τι οἶε ποιεῖν, ἔφη,

τοὺς τοῖς νόμοις πειθομένους φαυλίζων, ὅτι κατα-
 λυθεῖεν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις εὐ-
 τακτοῦντας ψέγοις, ὅτι γένοιτ' ἂν εἰρήνη; ἢ καὶ
 τοὺς ἐν τοῖς πολέμοις ταῖς πατρίοι προθύμως βοη-
 θοῦντας μέμψη; *Μὰ Δί'* οὐκ ἔγωγ', ἔφη. (15)
Λυκούργον δὲ τὸν *Λακεδαιμόνιον*, ἔφη ὁ *Σωκράτης*,
 καταμεμάθηκας, ὅτι οὐδὲν ἂν διάφορον τῶν ἄλλων
 πόλεων τὴν *Σπάρτην* ἐποίησεν, εἰ μὴ τὸ πείθεσθαι
 τοῖς νόμοις μάλιστα ἐνεργάσατο αὐτῇ; τῶν δὲ ἀρ-
 χόντων ἐν ταῖς πόλεσιν οὐκ οἶσθα, ὅτι, οἷτινες ἂν
 τοῖς πολίταις αἰτιώτατοι ὦσι τοῦ τοῖς νόμοις πείθε-
 σθαι, οὗτοι ἄριστοί εἰσι; καὶ πόλις, ἐν ἣ μάλιστα
 οἱ πολῖται τοῖς νόμοις πείθονται, ἐν εἰρήνῃ τε ἄρι-
 στα διάγει καὶ ἐν πολέμῳ ἀνυπόστατος ἔστιν; (16)
Ἀλλὰ μὴν καὶ ὁμόνοιά γε μέγιστόν τε ἀγαθὸν δο-
κεῖ ταῖς πόλεσιν εἶναι, καὶ πλειστάκις ἐν αὐταῖς αἷ-
 τε γερουσίαι καὶ οἱ ἄριστοι ἄνδρες παρακελεύονται
 τοῖς πολίταις ὁμονοεῖν, καὶ πανταχοῦ ἐν τῇ *Ἑλλάδι*
 νόμος κεῖται, τοὺς πολίτας ὁμνύναι ὁμονοήσειν, καὶ
 πανταχοῦ ὁμνύουσι τὸν ὄρκον τοῦτον· οἶμαι δ' ἐγὼ
 ταῦτα γίνεσθαι, οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρέ-
 νωσιν οἱ πολῖται, οὐδ' ὅπως τοὺς αὐτοὺς αὐλητὰς
 ἐπαινῶσιν, οὐδ' ὅπως τοὺς αὐτοὺς ποιητὰς αἰρῶν-
 ται, οὐδ' ἵνα τοῖς αὐτοῖς ἡδωνται, ἀλλ' ἵνα τοῖς νό-
 μοις πείθωνται· τούτοις γὰρ τῶν πολιτῶν ἐμμε-
 νόντων, αἱ πόλεις ἰσχυρόταταί τε καὶ εὐδαιμονέστα-
 ται γίνονται· ἄνευ δὲ ὁμονοίας οὐτ' ἂν πόλις κα-
 λῶς πολιτευθεῖη, οὐτ' οἶκος εὖ οἰκηθεῖη. (17) *Ἰδίᾳ*

ὅδε πῶς μὲν ἂν τις ἦτιον ὑπὸ πόλεως ζημιῶιτο, πῶς
 δ' ἂν μᾶλλον τιμῶτο, ἢ εἰ τοῖς νόμοις πείθοιτο;
 πῶς δ' ἂν ἦτιον ἐν τοῖς δικαστηρίοις ἡτιῶτο; ἢ πῶς
 ἂν μᾶλλον νικῶῃ; τίνοι δ' ἂν τις μᾶλλον πιστεύσειε
 παρὰ καταθέσθαι ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας;
 τίνας δ' ἂν ἡ πόλις ὅλη ἀξιοπιστότερον ἡγήσαιτο τοῦ
 νομίμου; παρὰ τίνος δ' ἂν μᾶλλον τῶν δικαίων τυ-
 χοιεν ἢ γονεῖς ἢ οἰκεῖοι ἢ οἰκέται ἢ φίλοι ἢ πολῖται
 ἢ ξένοι; τίνοι δ' ἂν μᾶλλον πολέμιοι πιστεύσειαν ἢ
 ἀνοχὰς ἢ σπονδὰς ἢ συνθήκας περὶ εἰρήνης; τίνοι
 δ' ἂν μᾶλλον ἢ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γί-
 νεσθαι; τῷ δ' ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειαν
 ἢ ἡγεμονίαν ἢ φρουραρχίαν ἢ πόλεις; τίνας δ' ἂν
 τις εὐεργετήσας ὑπολάβοι χάριν κομιέσθαι μᾶλλον
 ἢ τὸν νόμιμον; ἢ τίνας μᾶλλον ἂν τις εὐεργετήσει-
 εν, ἢ παρ' οὗ χάριν ἀπολήψεσθαι νομίζει; τῷ δ'
 ἂν τις βούλοιο μᾶλλον φίλος εἶναι ἢ τῷ ἦτιον ἐχ-
 θρὸς, ἢ τῷ τοιούτῳ; τῷ δ' ἂν τις ἦτιον πολεμήσει-
 εν, ἢ ὃ ἂν μάλιστα μὲν φίλος εἶναι βούλοιο, ἦκι-
 στα δὲ ἐχθρὸς, καὶ ὃ πλεῖστοι μὲν φίλοι καὶ σύμ-
 μαχοι βούλονται εἶναι, ἐλάχιστοι δ' ἐχθροὶ καὶ πο-
 λέμιοι; (18) Ἐγὼ μὲν οὖν, ὦ Ἰππία, τὸ αὐτὸ
 ἀποδείκνυμαι νόμιμόν τε καὶ δίκαιον εἶναι· σὺ δ'
 εἰ τὰναντία γινώσκεις, δίδασκε. Καὶ ὁ Ἰππίας,
 Ἀλλὰ, μὰ τὸν Δία, ἔφη, ὦ Σώκρατες, οὐ μοι δοκῶ
 τὰναντία γινώσκειν οἷς εἴρηκας περὶ τοῦ δικαίου.
 (19) Ἀγράφους δὲ τινὰς οἶσθα, ἔφη, ὦ Ἰππία, νό-
 μους; Τούς γ' ἐν πάσῃ, ἔφη, χώρᾳ κατὰ ταῦτα νο-

μιζομένους. Ἐχουσ ἂν οὖν εἰπεῖν, ἔφη, ὅτι οἱ ἄνθρωποι αὐτοὺς ἔθεντο; Καὶ πῶς ἂν, ἔφη, οἳ γε οὔτε συνελθεῖν ἅπαντες ἂν δυνηθεῖεν, οὔτε ὁμόφωνοί εἰσι; Τίνας οὖν, ἔφη, νομίζεις τεθεικέναι τοὺς νόμους τούτους; Ἐγὼ μὲν, ἔφη, θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ παρὰ πᾶσιν ἀνθρώποις πρῶτον νομίζεται τοὺς θεοὺς σέβειν. (20) Οὐκοῦν καὶ γονέας τιμᾶν πανταχοῦ νομίζεται; Καὶ τοῦτο, ἔφη. Οὐκοῦν καὶ μήτε γονέας παισὶ μίγνυσθαι μήτε παῖδας γονεῦσιν; Οὐκ ἔτι μοι δοκεῖ, ἔφη, ὦ Σώκρατες, οὗτος θεοῦ νόμος εἶναι. Τί δὴ; ἔφη. Ὅτι αἰσθάνομαί τινας, ἔφη, παραβαίνοντας αὐτόν. (21) Καὶ γὰρ ἄλλα πολλὰ, ἔφη, παρὰ νομοῦσιν· ἀλλ' οὖν δίκην γέ τοι διδόασιν οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἣν οὐδενὶ τρόπῳ δυνατόν ἀνθρώπῳ διαφυγεῖν, ὥσπερ τοὺς ὑπ' ἀνθρώπων κειμένους νόμους ἔνιοι παραβαίνοντες διαφεύγουσι τὸ δίκην διδόναι, οἳ μὲν λανθάνοντες, οἳ δὲ βιαζόμενοι. (22) Καὶ ποίαν, ἔφη, δίκην, ὦ Σώκρατες, οὐ δύνανται διαφεύγειν γονεῖς τε παισὶ καὶ παῖδες γονεῦσι μιγνύμενοι; Τὴν μεγίστην νῆ Δί', ἔφη· τί γὰρ ἂν μείζον πάθοιεν ἄνθρωποι τεκνοποιούμενοι τοῦ κακῶς τεκνοποιεῖσθαι; (23) Πῶς οὖν, ἔφη, κακῶς οὗτοι τεκνοποιοῦνται, οὓς γε οὐδὲν κωλύει ἀγαθοὺς αὐτοὺς ὄντας ἐξ ἀγαθῶν παιδοποιεῖσθαι; Ὅτι, νῆ Δί', ἔφη, οὐ μόνον ἀγαθοὺς δεῖ τοὺς ἐξ ἀλλήλων παιδοποιουμένους εἶναι, ἀλλὰ καὶ ἀκμάζοντας τοῖς σώμασιν· ἥ δοκεῖ

σοι ὅμοια τὰ σπέρματα εἶναι τὰ τῶν ἀκμαζόντων τοῖς τῶν μήπω ἀκμαζόντων ἢ τῶν παρηκμακότων ; Ἀλλὰ, μὰ Δί', ἔφη, οὐκ εἰκὸς ὅμοια εἶναι. Πότερα οὖν, ἔφη, βελτίω ; Ἀῖνον ὅτι, ἔφη, τὰ τῶν ἀκμαζόντων. Τὰ τῶν μὴ ἀκμαζόντων ἄρα οὐ σπουδαῖα ; Οὐκ εἰκὸς, μὰ Δί', ἔφη. Οὐκοῦν οὕτω γε οὐ δεῖ παιδοποιεῖσθαι ; Οὐ γὰρ οὖν, ἔφη. Οὐκοῦν οἱ γε οὕτω παιδοποιούμενοι, ὥς οὐ δεῖ, παιδοποιοῦνται ; Ἔμοιγε δοκεῖ, ἔφη. Τίνες οὖν ἄλλοι, ἔφη, κακῶς ἂν παιδοποιῶντο, εἴγε μὴ οὗτοι ; Ὁμογνωμονῶ σοι, ἔφη, καὶ τοῦτο. (24) Τί δέ ; τοὺς εὖ ποιοῦντας ἀντευεργετεῖν οὐ πανταχοῦ νόμιμόν ἐστι ; Νόμιμον, ἔφη · παραβαίνεται δὲ καὶ τοῦτο. Οὐκοῦν καὶ οἱ τοῦτο παραβαίνοντες δίκην διδῶσι, φίλων μὲν ἀγαθῶν ἔρημοι γιγνόμενοι, τοὺς δὲ μισοῦντας ἑαυτοὺς ἀναγκάζόμενοι διώκειν · ἢ οὐχ οἱ μὲν εὖ ποιοῦντες τοὺς χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσιν, οἱ δὲ μὴ ἀντευεργετοῦντες τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν μισοῦνται ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν τοῖς τοιούτοις χρησθαι τούτους μάλιστα διώκουσι ; Νὴ τὸν Δία, ὦ Σώκρατες, ἔφη, θεοῖς ταῦτα πάντα ἔουκε · τὸ γὰρ τοὺς νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν, βελτίονος ἢ καὶ ἄνθρωπον νομοθέτου δοκεῖ μοι εἶναι. (25) Πότερον οὖν, ὦ Ἰππία, τοὺς θεοὺς ἡγῇ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων ; Οὐκ ἄλλα, μὰ Δί', ἔφη · σχολῇ γὰρ ἂν ἄλλος γέ τις τὰ δίκαια νομοθετήσκειν εἰ μὴ θεός. Καὶ ταῖς θεοῖς ἄρα, ὦ

Ἰππία, τὸ αὐτὸ δίκαιόν τε καὶ νόμιμον εἶναι ἀρέσκει.

Τοιαῦτα λέγων τε καὶ πράττων δικαιοτέρους ἐποίει τοὺς πλησιάζοντας.

CAP. V.

Intemperantiae mala ostenduntur.

Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας αὐτῷ, νῦν αὖ τοῦτο λέξω· νομίζων γάρ, ἐγκράτειαν ὑπάρχειν ἀγαθὸν εἶναι τῷ μέλλοντι καλόν τι πράξειν, πρῶτον μὲν αὐτὸς φανερός ἦν τοῖς συνοῦσιν ἡσκηκὼς αὐτὴν μάλιστα πάντων ἀνθρώπων· ἔπειτα διαλεγόμενος προειρέπειο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν. (2) Ἀεὶ μὲν οὖν τῶν πρὸς ἀρετὴν χρησίμων αὐτός τε διετέλει μεμνημένος καὶ τοὺς συνόντας πάντας ὑπομιμνήσκων· οἶδα δὲ ποτε αὐτὸν καὶ πρὸς Εὐθύδημον περὶ ἐγκρατείας τοιαύδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἄρα καλὸν καὶ μεγαλεῖον νομίζεις εἶναι καὶ ἀνδρὶ καὶ πόλει κτῆμα ἐλευθερίαν; Ὡς οἷόν τέ γε μάλιστα, ἔφη. (3) Ὅστις οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν, καὶ διὰ ταύτας μὴ δύναται πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλεύθερον εἶναι; Ἡκιστα, ἔφη. Ἴσως γὰρ ἐλεύθερον φαίνεται σοι τὸ πράττειν τὰ βέλτιστα· εἴτα τὸ ἔχειν τοὺς κωλύοντας τὰ τοιαῦτα ποιεῖν, ἀνελεύθερον νομίζεις; Παντά-

πασί γε, ἔφη. (4) Παντάπασιν ἄρα σοι δοκοῦσιν οἱ ἀκρατεῖς ἀνελεύθεροι εἶναι; Νῆ τὸν Δί', ἔφη, εἰκότως. Πότερον δέ σοι δοκοῦσιν οἱ ἀκρατεῖς κωλύεσθαι μόνον τὰ κάλλιστα πράττειν, ἢ καὶ ἀναγκάζεσθαι τὰ αἰσχιστα ποιεῖν; Οὐδὲν ἥτιον ἔμοιγ', ἔφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι, ἢ ἐκεῖνα κωλύεσθαι. (5) Πολύους δέ τινας δεσπότας ἡγῇ τοὺς τὰ μὲν ἄριστα κωλύοντας, τὰ δὲ κάκιστα ἀναγκάζοντας; Ὡς δυνατόν, νῆ Δί', ἔφη, κακίστους. Δουλείαν δὲ ποίαν κακίστην νομίζεις εἶναι; Ἐγὼ μὲν, ἔφη, τὴν παρὰ τοῖς κακίστοις δεσπόταις. Τὴν κακίστην ἄρα δουλείαν οἱ ἀκρατεῖς δουλεύουσιν; Ἐμοιγε δοκεῖ, ἔφη. (6) Σοφίαν δὲ τὸ μέγιστον ἀγαθὸν, οὐ δοκεῖ σοι ἀπείργουσα τῶν ἀνθρώπων ἡ ἀκρασία εἰς τοῦναντίον αὐτοὺς ἐμβάλλειν; ἢ οὐ δοκεῖ σοι προσέχειν τε τοῖς ὠφελοῦσι καὶ καταμανθάνειν αὐτὰ κωλύειν, ἀφέλκουσα ἐπὶ τὰ ἡδέα, καὶ πολλάκις αἰσθανομένους τῶν ἀγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα, ποιεῖν τὸ χεῖρον ἀντὶ τοῦ βελτίονος αἰρεῖσθαι; Γίγνεται τοῦτο, ἔφη. (7) Σωφροσύνης δέ, ὧ Ἐυθύδημε, τίني ἂν φαίμεν ἥτιον ἢ τῷ ἀκρατεῖ προσήκειν; αὐτὰ γὰρ δήπου τὰ ἐναντία σωφροσύνης καὶ ἀκρασίας ἔργα ἐστίν. Ὁμολογῶ καὶ τοῦτο, ἔφη. Τοῦ δ' ἐπιμελεῖσθαι, ὧν προσήκει, οἶε τι κωλυτικώτερον ἀκρασίας εἶναι; Οὐκ οὐν ἔγωγε, ἔφη. Τοῦ δὲ ἀντὶ τῶν ὠφελούντων τὰ βλάπτοντα προαιρεῖσθαι ποιῶντος, καὶ τούτων μὲν ἐπιμελεῖσθαι, ἐκείνων δὲ ἀμελεῖν πεύθοντος, καὶ τοῖς

σωφρονούσι τὰ ἐναντία ποιεῖν ἀναγκάζοντος οἷ τι
 ἀνθρώπῳ κάκιον εἶναι ; Οὐδέν, ἔφη. (8) Οὐκοῦν
 τὴν ἐγκράτειαν τῶν ἐναντίων ἢ τὴν ἀκρασίαν εἰκὸς
 τοῖς ἀνθρώποις αἰτίαν εἶναι ; Πάνυ μὲν οὖν, ἔφη.
 Οὐκοῦν καὶ τὸ τῶν ἐναντίων αἴτιον εἰκὸς ἄριστον
 εἶναι ; Εἰκὸς γάρ, ἔφη. Ἔοικεν ἄρα, ἔφη, ὦ Εὐ-
 θύδημε, ἄριστον ἀνθρώπῳ ἢ ἐγκράτεια εἶναι ; Εἰ-
 κότως γάρ, ἔφη, ὦ Σώκρατες. (9) Ἐκεῖνο δέ, ὦ
 Εὐθύδημε, ἥδη πῶποτε ἐνεθυμήθης ; Ποῖον ; ἔφη.
 Ὅτι καὶ ἐπὶ τὰ ἡδέα, ἐφ' ἅπερ μόνον δοκεῖ ἢ ἀκρα-
 σία τοὺς ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ δύναται
 ἄγειν, ἢ δ' ἐγκράτεια πάντων μάλιστα ἡδεσθαι ποι-
 εῖ. Πῶς ; ἔφη. Ὡς περ ἢ μὲν ἀκρασία, οὐκ ἔωσα
 καρτερεῖν οὔτε λιμὸν οὔτε δάψος οὔτε ἀφροδισίων
 ἐπιθυμίαν οὔτε ἀγρυπνίαν, (δι' ὧν μόνων ἐστὶν ἡδέ-
 ως μὲν φαγεῖν τε καὶ πιεῖν καὶ ἀφροδισιάσαι, ἡδέως
 δ' ἀναπαύσασθαι τε καὶ κοιμηθῆναι, [καὶ] περιμεί-
 ναντας καὶ ἀνασχομένους, ἕως ἂν ταῦτα ὡς ἐνὶ ἡδι-
 στα γένηται,) κωλύει τοῖς ἀναγκαιωτάτοις τε καὶ
 συνεχεστάτοις ἀξιολόγως ἡδεσθαι · ἢ δ' ἐγκράτεια
 μόνῃ ποιοῦσα καρτερεῖν τὰ εἰρημένα μόνῃ καὶ ἡδε-
 σθαι ποιεῖ ἀξίως μνήμης ἐπὶ τοῖς εἰρημένοις. Παν-
 τάπασιν, ἔφη, ἀληθῆ λέγεις. (10) Ἀλλὰ μὴν τοῦ
 μαθεῖν, τί καλὸν καὶ ἀγαθὸν, καὶ τοῦ ἐπιμεληθῆναι
 τῶν τοιούτων τινὸς, δι' ὧν ἂν τις καὶ τὸ ἑαυτοῦ σω-
 μα καλῶς διοικήσειε, καὶ τὸν ἑαυτοῦ οἶκον καλῶς οἰ-
 κονομήσειε, καὶ φίλοις καὶ πόλει ὠφέλιμος γένοιτο,
 καὶ ἐχθρῶν κρατήσκειν, ἀφ' ὧν οὐ μόνον ὠφέλεια

ἀλλὰ καὶ ἡδοναὶ μέγιστα γίνονται, οἱ μὲν ἐγκρατεῖς ἀπολαύουσι πράττοντες αὐτὰ, οἱ δὲ ἀκρατεῖς οὐδενὸς μετέχουσι· τῷ γὰρ ἂν ἦτιον φήσαιμεν τῶν τοιούτων προσήκειν, ἢ ὃ ἥκιστα ἔξεστι ταῦτα πράττειν, κατεχομένῳ ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυτάτω ἡδονάς; (11) Καὶ ὁ Εὐθύδημος, Δοκεῖς μοι, ἔφη, ὦ Σώκρατες, λέγειν, ὡς ἀνδρὶ ἦτιον τῶν διὰ τοῦ σώματος ἡδονῶν πάντων οὐδεμιᾶς ἀρετῆς προσήκει. Τί γὰρ διαφέρει, ἔφη, ὦ Εὐθύδημε, ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου; ὅστις γὰρ τὰ μὲν κράτιστα μὴ σκοπεῖ, τὰ ἥδιστα δ' ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέρει τῶν ἀφρονεστάτων βοσκημάτων; ἀλλὰ τοῖς ἐγκρατέσι μόνοις ἔξεστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων, καὶ, λόγῳ καὶ ἔργῳ διαλέγοντάς κατὰ γένη, τὰ μὲν ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέχεσθαι. (12) Καὶ οὕτως ἔφη ἀρίστους τε καὶ εὐδαιμονεστάτους ἄνδρας γίνεσθαι, καὶ διαλέγεσθαι δυνατωτάτους· ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνόντας κοινῇ βουλευέσθαι διαλέγοντας κατὰ γένη τὰ πράγματα· δεῖν οὖν πειρᾶσθαι ὅτι μάλιστα πρὸς τοῦτο ἑαυτὸν ἕτοιμον παρασκευάζειν, καὶ τούτου μάλιστα ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίνεσθαι ἄνδρας ἀρίστους τε καὶ ἡγεμονικωτάτους καὶ διαλεκτικωτάτους.

CAP. VI.

Artem bene et recte de re quacunque proposita disserendi decet familiares suos Socrates.

Ὡς δὲ καὶ διαλεκτικωτέρους ἐποίει τοὺς συνόντας, πειράσομαι καὶ τοῦτο λέγειν. Σωκράτης γὰρ τοὺς μὲν εἰδότας, τί ἕκαστον εἴη τῶν ὄντων, ἐνόμιζε καὶ τοῖς ἄλλοις ἂν ἐξηγεῖσθαι δύνασθαι· τοὺς δὲ μὴ εἰδότας, οὐδὲν ἔφη θαυμαστὸν εἶναι, αὐτοὺς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν· ὧν ἕνεκα σκοπῶν σὺν τοῖς συνοῦσι, τί ἕκαστον εἴη τῶν ὄντων, οὐδέ ποτ' ἔλγη· πάντα μὲν οὖν, ἧ διωρίζετο, πολὺ ἔργον ἂν εἴη διεξελεῖν· ἐν ὅσοις δὲ καὶ τὸν τρόπον τῆς ἐπισκέψεως δηλώσω οἶμαι, τσαῦτα λέξω. (2) Πρῶτον δὲ περὶ εὐσεβείας ὥδε πως ἐσκόπει· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ποῖόν τι νομίζεις εὐσέβειαν εἶναι; Καὶ ὅς, Κάλλιστον, νῆ Δί', ἔφη. Ἔχεις οὖν εἰπεῖν, ὁποῖός τις ὁ εὐσεβής ἐστιν; Ἐμοὶ μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς τιμῶν. Ἐξεστι δέ, ὃν ἂν τις βούληται τρόπον, τοὺς θεοὺς τιμᾶν; Οὐκ· ἀλλὰ νόμοι εἰσι, καθ' οὓς δεῖ τοῦτο ποιεῖν. (3) Οὐκοῦν ὁ τοὺς νόμους τούτους εἰδὼς εἰδείη ἂν, ὡς δεῖ τοὺς θεοὺς τιμᾶν; Οἶμαι ἔγωγ', ἔφη. Ἀρ' οὖν ὁ εἰδὼς τοὺς θεοὺς τιμᾶν οὐκ ἄλλως οἶεται δεῖν τοῦτο ποιεῖν, ἢ ὡς οἶδεν; Οὐ γὰρ οὖν, ἔφη. Ἀλλως δέ τις θεοὺς τιμᾷ, ἢ ὡς οἶεται δεῖν; Οὐκ οἶμαι, ἔφη. (4) Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς νομίμως ἂν τοὺς θεοὺς τιμῇ; Πάνυ μὲν οὖν. Οὐκοῦν ὃ γε νομίμως

τιμῶν, ὥς δεῖ, τιμᾶ; Πῶς γὰρ οὐ; Ὁ δέ γε, ὥς δεῖ, τιμῶν, εὐσεβῆς ἐστι; Πάνυ μὲν οὖν, ἔφη. Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὀρθῶς ἂν ἡμῖν εὐσεβῆς ὠρισμένος εἴη; Ἐμολ γοῦν, ἔφη, δοκεῖ.

(5) Ἀνθρώποις δὲ ἄρα ἔξεστιν, ὃν ἂν τις τρόπον βούληται, χρῆσθαι; Οὐκ· ἀλλὰ καὶ περὶ τοὺς ὁ εἰδὼς ἅ ἐστι νόμιμα, καθ' ἃ δεῖ [πῶς] ἀλλήλοις χρῆσθαι, νόμιμος ἂν εἴη. Οὐκοῦν οἱ κατὰ ταῦτα χρώμενοι ἀλλήλοις, ὥς δεῖ, χρώνται; Πῶς γὰρ οὐ; Οὐκοῦν οἱ γε, ὥς δεῖ, χρώμενοι καλῶς χρώνται; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν οἱ γε τοῖς ἀνθρώποις καλῶς χρώμενοι καλῶς πράττουσι τὰνθρώπεια πράγματα; Εἰκός γ', ἔφη. Οὐκοῦν οἱ τοῖς νόμοις πειθόμενοι δίκαια οὗτοι ποιοῦσι; Πάνυ μὲν οὖν, ἔφη. (6) Δίκαια δὲ οἶσθαι, ἔφη, ὅποια καλεῖται; Ἄ οἱ νόμοι κελεύουσιν, ἔφη. Οἱ ἄρα ποιοῦντες, ἃ οἱ νόμοι κελεύουσιν, δίκαιά τε ποιοῦσι καὶ ἃ δεῖ; Πῶς γὰρ οὐ; [Οὐκοῦν οἱ γε τὰ δίκαια ποιοῦντες δίκαιοί εἰσιν; Οἶμαι ἔγωγ', ἔφη.] Οἶε οὖν τινες πείθεσθαι τοῖς νόμοις μὴ εἰδότας, ἃ οἱ νόμοι κελεύουσιν; Οὐκ ἔγωγ', ἔφη. Εἰδότας δέ, ἃ δεῖ ποιεῖν, οἶε τινὰς οἶσθαι, δεῖν μὴ ποιεῖν ταῦτα; Οὐκ οἶμαι, ἔφη. Οἶδας δέ τινας ἄλλα ποιοῦντας, ἣ ἃ οἶονται δεῖν; Οὐκ ἔγωγ', ἔφη. Οἱ ἄρα τὰ περὶ τοὺς ἀνθρώπους νόμιμα εἰδότες τὰ δίκαια οὗτοι ποιοῦσι; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν οἱ γε τὰ δίκαια ποιοῦντες δίκαιοί εἰσι; Τίνες γὰρ

ἄλλοι; ἔφη. Ὅρθῶς ἂν ποτε ἄρα ὀριζόμεθα, ὀριζόμενοι δίκαιους εἶναι τοὺς εἰδότας τὰ περὶ τοὺς ἀνθρώπους νόμιμα; Ἐμοιγε δοκεῖ, ἔφη.

(7) Σοφίαν δὲ τί ἂν φήσαιμεν εἶναι; εἰπέ μοι, πότερά σοι δοκοῦσιν οἱ σοφοί, ἃ ἐπίστανται, ταῦτα σοφοὶ εἶναι, ἢ εἰσὶ τινες, ἃ μὴ ἐπίστανται, σοφοί; Ἄ ἐπίστανται δῆλον ὅτι, ἔφη· πῶς γὰρ ἂν τις, ἃ γε μὴ ἐπίσταιτο, ταῦτα σοφὸς εἴη; Ἄρ' οὖν οἱ σοφοὶ ἐπιστήμη σοφοὶ εἰσὶ; Τίνι γὰρ, ἔφη, ἄλλῃ τις ἂν εἴη σοφός, εἰ γε μὴ ἐπιστήμη; Ἄλλο δέ τι σοφίαν οἶε εἶναι, ἢ ἢ σοφοὶ εἰσιν; Οὐκ ἔγωγε. Ἐπιστήμη ἄρα σοφία ἐστίν; Ἐμοιγε δοκεῖ. Ἄρ' οὖν δοκεῖ σοι ἀνθρώπῳ δυνατὸν εἶναι τὰ ὄντα πάντα ἐπίστασθαι; Οὐδέ, μὰ Δί', ἔμοιγε πολλοστὸν μέρος αὐτῶν. Πάντα μὲν ἄρα σοφὸν οὐχ οἷόν τε ἀνθρώπον εἶναι; Μὰ Δί', οὐ δῆτα, ἔφη. Ὁ ἄρα ἐπίσταιται ἕκαστος, τοῦτο καὶ σοφός ἐστιν; Ἐμοιγε δοκεῖ.

(8) Ἄρ' οὖν, ὦ Εὐθύδημε, καὶ τὰ γαθὸν οὕτω ζητητέον ἐστί; Πῶς; ἔφη. Δοκεῖ σοι τὸ ἀντὶ πᾶσιν ὠφέλιμον εἶναι; Οὐκ ἔμοιγε. Τί δέ; τὸ ἄλλῃ ὠφέλιμον οὐ δοκεῖ σοι ἐνίοτε ἄλλῃ βλαβερὸν εἶναι; Καὶ μάλα, ἔφη. Ἄλλο δ' ἂν τι φαίης ἀγαθὸν εἶναι, ἢ τὸ ὠφέλιμον; Οὐκ ἔγωγ', ἔφη. Τὸ ἄρα ὠφέλιμον ἀγαθὸν ἐστίν, ὅτι ἂν ὠφέλιμον ἦ; Δοκεῖ μοι, ἔφη.

(9) Τὸ δὲ καλὸν ἔχοιμεν ἂν πως ἄλλως εἰπεῖν, ἢ, εἰ ἔστιν, ὀνομάζεις καλὸν ἢ σῶμα ἢ σκευὸς ἢ ἄλλ' ὅτιοῦν, ὃ οἶσθα πρὸς πάντα καλὸν ὄν; Μὰ Δί' οὐκ ἔγωγ', ἔφη. Ἀρ' οὖν, πρὸς ὃ ἂν ἕκαστον χρήσιμον ἦ, πρὸς τοῦτο ἕκάστω καλῶς ἔχει χρῆσθαι; Πάνυ μὲν οὖν, ἔφη. Καλὸν δὲ πρὸς ἄλλο τι ἔστιν ἕκαστον, ἢ πρὸς ὃ ἕκάστω καλῶς ἔχει χρῆσθαι; Οὐδὲ πρὸς ἓν ἄλλο, ἔφη. Τὸ χρήσιμον ἄρα καλὸν ἔστι, πρὸς ὃ ἂν ἢ χρήσιμον; Ἐμοιγε δοκεῖ, ἔφη.

(10) Ἀνδρίαν δὲ, ὦ Εὐθύδημε, ἄρα τῶν καλῶν νομίζεις εἶναι; Κάλλιστον μὲν οὖν ἔγωγ', ἔφη. Χρήσιμον ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρίαν; Μὰ Δί', ἔφη, πρὸς τὰ μέγιστα μὲν οὖν. Ἀρ' οὖν δοκεῖ σοι πρὸς τὰ δεινὰ τε καὶ ἐπικίνδυνα χρήσιμον εἶναι τὸ ἀγνοεῖν αὐτά; Ἡκιστα γ', ἔφη. Οἱ ἄρα μὴ φοβούμενοι τὰ τοιαῦτα διὰ τὸ μὴ εἶδέναι τί ἐστὶν οὐκ ἀνδρεῖοί εἰσι; Νῆ Δί', ἔφη· πολλοὶ γὰρ ἂν οὕτω γε τῶν τε μαυνομένων καὶ τῶν δειλῶν ἀνδρεῖοι εἴεν. Τί δὲ οἱ καὶ τὰ μὴ δεινὰ δεδοικότες; Ἐπι γε, νῆ Δία, ἦτιον, ἔφη. Ἀρ' οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα ὄντας ἀνδρεῖους ἡγῆ εἶναι, τοὺς δὲ κακοὺς δειλοὺς; Πάνυ μὲν οὖν, ἔφη. (11) Ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἄλλους τινὰς, ἢ τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι; Οὐκ, ἀλλὰ τούτους, ἔφη. Κακοὺς δὲ ἄρα τοὺς οἷους τούτοις κακῶς χρῆσθαι; Τίνας γὰρ ἄλλους; ἔφη. Ἀρ' οὖν ἕκαστοι χρωῖνται, ὥς

οἶονται δεῖν ; Πῶς γὰρ ἄλλως ; ἔφη. Ἄρα οὖν οἱ μὴ δυνάμενοι καλῶς χρῆσθαι ἴσασιν, ὥς δεῖ χρῆσθαι ; Οὐ δῆπου γε, ἔφη. Οἱ ἄρα εἰδότες, ὥς δεῖ χρῆσθαι, οὗτοι καὶ δύνανται ; Μόνοι γε, ἔφη. Τί δέ ; οἱ μὴ διημαρτηκότες ἄρα κακῶς χρῶνται τοῖς τοιούτοις ; Οὐκ οἶμαι, ἔφη. Οἱ ἄρα κακῶς χρῶμενοι διημαρτήκασιν ; Εἰκός γε, ἔφη. Οἱ μὲν ἄρα ἐπιστάμενοι τοῖς δεινοῖς τε καὶ ἐπικινδύνοις καλῶς χρῆσθαι ἀνδρεῖοί εἰσιν, οἱ δὲ διαμαρτάνοντες τούτου δειλοί ; Ἔμοιγε δοκοῦσιν, ἔφη.

(12) Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρως ἡγεῖτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε. τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο. τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἄρχων βούλοιο, τυραννίδα. καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελούντων αἱ ἀρχαὶ καθίστανται, ταύτην τὴν πολιτείαν ἀριστοκρατίαν ἐνόμιζεν εἶναι. ὅπου δ' ἐκ τιμημάτων, πλουτοκρατίαν. ὅπου δ' ἐκ πάντων, δημοκρατίαν.

(13) Εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι μηδὲν ἔχων σαφές λέγειν, ἀλλ' ἄνευ ἀποδείξεως ἥτοι σοφώτερον φάσκων εἶναι, ὃν αὐτὸς λέγοι, ἢ πολιτικώτερον ἢ ἀνδρεῖότερον ἢ ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον ὥδέ πως. (14) Φηὶς σὺ ἀμείνω πολίτην εἶναι, ὃν σὺ

ἐπαινεῖς, ἣ ὃν ἐγώ; Φημί γὰρ οὖν. Τί οὖν οὐκ ἐκεῖνο πρῶτον ἐπεσκεψάμεθα, τί ἐστὶν ἔργον ἀγαθοῦ πολίτου; Ποιῶμεν τοῦτο. Οὐκοῦν ἐν μὲν χρημάτων διοικήσει κρατοίῃ ἂν ὁ χρήμασιν εὐπορώτεραν τὴν πόλιν ποιῶν; Πάνυ μὲν οὖν, ἔφη. Ἐν δέ γε πολέμῳ ὁ καθυπερτίεραν τῶν ἀντιπάλων; Πῶς γὰρ οὐ; Ἐν δὲ πρεσβείᾳ ἄρα ὅς ἂν φίλους ἀντὶ πολεμίων παρασκευάζῃ; Εἰκότως γε. Οὐκοῦν καὶ ἐν δημηγορίᾳ ὁ στάσεις τε παύων καὶ ὁμόνοιαν ἐμποιῶν; Ἐμοιγε δοκεῖ. Οὕτω δὲ τῶν λόγων ἐπαναγομένων, καὶ τοῖς ἀντιλέγουσιν αὐτοῖς φανερόν ἐγίγνετο τὰληθές. (15) Ὅποτε δὲ αὐτός τι τῷ λόγῳ διεξίει, διὰ τῶν μάλιστα ὁμολογούμενων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου· τοιγαροῦν πολὺ μάλιστα ὧν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς ἀκούοντας ὁμολογοῦντας παρείχε· ἔφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεὶ ἀναθεῖναι τὸ ἀσφαλῆ ῥήτορα εἶναι, ὥς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους.

CAP. VII.

Demonstrat Socrates, quid et quantum in arte quaque, velut geometria, astronomia, arithmetica, medica, discendum sit, adeo ut, quaestionibus intellectu difficilibus usuque inanibus neglectis, eas res tantum cognoscere jubeat, quae ad vitam domesticam civilemque recte instituendam gerendamque pertinent.

Ὅτι μὲν οὖν ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δοκεῖ

μοι δῆλον ἐκ τῶν εἰρημένων εἶναι · ὅτι δὲ καὶ αὐ-
 τάρκεις ἐν ταῖς πρὸς ἑαυτοὺς πράξεσιν αὐτοὺς εἶναι
 ἐπεμελεῖτο, νῦν τοῦτο λέξω · πάντων μὲν γὰρ, ὧν
 ἐγὼ οἶδα, μάλιστα ἔμελεν αὐτῷ εἰδέναι, ὅτου τις
 ἐπιστήμων εἴη τῶν συνόντων αὐτῷ · ὧν δὲ προσήκει
 ἀνδρὶ καλῷ καὶ ἀγαθῷ εἰδέναι, ὅ τι μὲν αὐτὸς εἰδείη,
 πάντων προθυμότερα ἐδίδασκεν · ὅτου δὲ αὐτὸς
 ἀπειρότερος εἴη, πρὸς τοὺς ἐπισταμένους ἤγεν αὐ-
 τοὺς. (2) Ἐδίδασκε δὲ καὶ μέχρι ὅτου δέοι ἔμπει-
 ρον εἶναι ἐκάστου πράγματος τὸν ὀρθῶς πεπαιδευ-
 μένον · αὐτίκα γεωμετρίαν μέχρι μὲν τούτου ἔφη
 δεῖν μαθάνειν, ἕως ἱκανὸς τις γένοιτο, εἴ ποτε δε-
 ήσειε, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦ-
 ναι ἢ διανεῖμαι, ἢ ἔργον ἀποδείξασθαι · οὕτω δὲ
 τοῦτο ῥάδιον εἶναι μαθεῖν, ὥστε τὸν προσέχοντα
 τὸν νοῦν τῇ μετρήσει ἅμα τὴν τε γῆν ὁπόση ἐστὶν
 εἰδέναι, καὶ ὡς μετρεῖται ἐπιστάμενον ἀπιέναι. (3)
 Τὸ δὲ μέχρι τῶν δυσξυνέτων διαγραμμαμάτων γεω-
 μετρίαν μαθάνειν ἀπεδοκίμαζεν · ὅ τι μὲν γὰρ
 ὠφελοῖται ταῦτα, οὐκ ἔφη ὁρᾶν · καίτοι οὐκ ἀπειρός
 γε αὐτῶν ἦν · ἔφη δὲ ταῦτα ἱκανὰ εἶναι ἀνθρώπου
 βίον κατατρίβειν, καὶ ἄλλων πολλῶν τε καὶ ὠφελί-
 μων μαθημάτων ἀποκωλύειν. (4) Ἐκέλευε δὲ καὶ
 ἀστρολογίας ἐμπείρους γίνεσθαι, καὶ ταύτης μέντοι
 μέχρι τοῦ νυκτός τε ὥραν καὶ μηνὸς καὶ ἐνιαυτοῦ
 δύνασθαι γινώσκειν, ἕνεκα πορείας τε καὶ πλοῦ
 καὶ φυλακῆς · καὶ ὅσα ἄλλα ἢ νυκτὸς ἢ μηνὸς ἢ
 ἐνιαυτοῦ πράττεται, πρὸς ταῦτ' ἔχειν τεκμηρίους

χρῆσθαι, τὰς ὥρας τῶν εἰρημένων διαγιγνώσκοντας.
 Καὶ ταῦτα δὲ ῥάδια εἶναι μαθεῖν παρὰ τε τῶν
 νυκτοτηρῶν καὶ κυβερνητῶν καὶ ἄλλων πολλῶν, οἷς
 ἐπιμελὲς ταῦτα εἰδέναι. (5) Τὸ δὲ μέχρι τούτου
 ἀστρονομίαν μαρθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ
 αὐτῇ περιφορᾷ ὄντα, καὶ τοὺς πλάνητάς τε καὶ
 ἀσταθμήτους ἀστέρας γινῶναι, καὶ τὰς ἀποστάσεις
 αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτί-
 ας αὐτῶν ζητοῦντας κατατρίβεσθαι, ἰσχυρῶς ἀπέ-
 τρεπεν· ὠφέλειαν μὲν γὰρ οὐδεμίαν οὐδ' ἐν τούτοις
 ἔφη ὄρεσθαι· (καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν·)
 ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβειν ἀνθρώ-
 που βίον, καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν.
 (6) Ὅλως δέ, τῶν οὐρανίων, ἧ ἕκαστα ὁ θεὸς μη-
 χανᾶται, φροντιστὴν γίγνεσθαι ἀπέτρεπεν· οὔτε
 γὰρ εὐρετὰ ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι, οὔτε
 χαρίζεσθαι θεοῖς ἂν ἡγεῖτο τὸν ζητοῦντα, ἃ ἐκείνοι
 σαφηνίσαι οὐκ ἐβουλήθησαν· κινδυνεύσαι δ' ἂν
 ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα, οὐ-
 δὲν ἦτιον ἢ Ἀναξαγόρας παρεφρόνησεν, ὁ μέγιστον
 φρονήσας ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι.
 (7) Ἐκεῖνος γὰρ λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε
 καὶ ἥλιον ἡγνόει, ὥς τὸ μὲν πῦρ οἱ ἄνθρωποι ῥα-
 δίως καθορῶσιν, εἰς δὲ τὸν ἥλιον οὐ δύνανται ἀντι-
 βλέπειν· καὶ ὑπὸ μὲν τοῦ ἡλίου καταλαμπόμενοι
 τὰ χρώματα μελάντερα ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς
 οὐ· ἡγνόει δὲ καὶ, ὅτι τῶν ἐκ τῆς γῆς φυομένων
 ἄνευ μὲν ἡλίου αὐγῆς οὐδὲν δύναται καλῶς αὖξε-

σθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαινόμενα πάντα ἀπόλ-
λυνται· φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶναι,
καὶ τοῦτο ἡγνόμεν, ὅτι λίθος μὲν ἐν πυρὶ ὧν οὔτε
λάμπει, οὔτε πολὺν χρόνον ἀντέχει· ὁ δὲ ἥλιος τὸν
πάντα χρόνον πάντων λαμπρότατος ὧν διαμένει.
(8) Ἐκέλευε δὲ καὶ λογισμοὺς μαρθάνειν· καὶ
τούτων δὲ ὁμοίως τοῖς ἄλλοις ἐκέλευε φυλάττεσθαι
τὴν μάταιον πραγματείαν· μέχρι δὲ τοῦ ὠφελίμου
πάντα καὶ αὐτὸς συνεπεσκόπει καὶ συνδιεξήκει τοῖς
συνούσι. (9) Προέτρεπε δὲ σφόδρα καὶ ὑγείας
ἐπιμελεῖσθαι τοὺς συνόντας, παρὰ τε τῶν εἰδότην
μαρθάνοντας ὅσα ἐνδέχοιτο, καὶ ἑαυτῷ ἕκαστον
προσέχοντα διὰ παντὸς τοῦ βίου, τί βρωμὰ ἢ τί
πόμα ἢ ποῖος πόνος συμφέροι αὐτῷ, καὶ πῶς τούτοις
χρῶμενος ὑγιεινότεα ἂν διάγοι· τοῦ γὰρ οὕτω
προσέχοντος ἑαυτῷ, ἔργον ἔφη εἶναι εὐρεῖν ἰατρὸν
τὰ πρὸς ὑγίειαν συμφέροντα αὐτῷ μᾶλλον διαγιγ-
νώσκοντα ἑαυτοῦ. (10) Εἰ δέ τις μᾶλλον ἢ κατὰ
τὴν ἀνθρωπίνην σοφίαν ὠφελεῖσθαι βούλοιτο, συνε-
βούλευε μαρτυρικῆς ἐπιμελεῖσθαι· τὸν γὰρ εἰδότα,
δὲ ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων
σημαίνουσιν, οὐδέποτε ἔρημον ἔφη γίγνεσθαι συμ-
βουλῆς θεῶν.

CAP. VIII.

Demonstratur Socratem capitali iudicio condemnatum minime mendacii de daemonio sibi significante, si quid sit omittendum aut faciendum, coargui. Ad extremum fit brevis repetitio argumentorum, quae per hos commentarios sunt tractata.

Εἰ δέ τις, ὅτι φάσκοντος αὐτοῦ, τὸ δαιμόνιον ἑαυτῷ προσημαίνειν ἅ τε δέοι καὶ ἅ μὴ δέοι ποιεῖν, ὑπὸ τῶν δικαστῶν κατεγνώσθη θάνατος, οἶται αὐτὸν ἐλέγχεσθαι περὶ τοῦ δαιμονίου ψευδόμενον, ἐννοησάτω πρῶτον μὲν, ὅτι οὕτως ἤδη τότε πόρρω τῆς ἡλικίας ἦν, ὥστ', εἰ καὶ μὴ τότε, οὐκ ἂν πολλῷ ὕστερον τελευτῆσαι τὸν βίον· εἶτα, ὅτι τὸ μὲν ἀχθεσιμώτατον τοῦ βίου, καὶ ἐν ᾧ πάντες τὴν διάνοιαν μειοῦνται, ἀπέλιπεν· ἀντὶ δὲ τούτου τῆς ψυχῆς τὴν φώμην ἐπιδειξάμενος εὐκλειαν προσεκλήσατο, τὴν τε δίκην πάντων ἀνθρώπων ἀληθέστατα καὶ ἐλευθερώτατα καὶ δικαιοῦτατα εἰπὼν, καὶ τὴν κατάγνωσιν τοῦ θανάτου πρᾶτότατα καὶ ἀνδρωδέστατα ἐνεγκών. (2) Ὁμολογεῖται γὰρ, οὐδένα πώποτε τῶν μνημονευομένων ἀνθρώπων κάλλιον θάνατον ἐνεγκεῖν· ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριᾶκοντα ἡμέρας βιῶναι διὰ τὸ Δῆλια μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἔᾶν δημοσία ἀποθνήσκειν, ἕως ἂν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ· καὶ τὸν χρόνον τοῦτον ἅπασιν τοῖς συνήθεσι φανερὸς ἐγένετο οὐδὲν ἄλλοιότερον διαβιτοῦς ἢ τὸν ἔμπροσ-

θεν χρόνον· καίτοι τὸν ἔμπροσθέν γε πάντων ἀνθρώπων μάλιστα ἐθαυμάζετο ἐπὶ τῇ εὐθύμῳς τε καὶ εὐκόλῳς ζῆν. (3) Καὶ πῶς ἂν τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος ἂν εἴη θάνατος καλλίστων ἢ ὃν ἂν κάλλιστά τις ἀποθάνοι; ποῖος δ' ἂν γένοιτο θάνατος εὐδαιμονέστερος τοῦ καλλίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονεστάτου; (4) Λέξω δὲ καὶ ἃ Ἐρμόγενοῦς τοῦ Ἱππονίκου ἤκουσα περὶ αὐτοῦ· ἔφη γάρ, ἡδὴ Μελήτιου γεγραμμένου αὐτὸν τὴν γραφὴν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῷ, ὥς χρηρὸν σκοπεῖν ὅτι ἀπολογήσεται· τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν· Οὐ γὰρ δοκῶ σοι τοῦτο μελετῶν διαβεβωκέναι; ἐπεὶ δὲ αὐτὸν ἤρετο, ὅπως; εἰπεῖν αὐτὸν, ὅτι οὐδὲν ἄλλο ποιῶν διαγεγένηται, ἢ διασκοπῶν μὲν τὰ τε δίκαια καὶ τὰ ἄδικα, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος· ἤνπερ νομίζοι καλλίστην μελέτην ἀπολογίας εἶναι. (5) Αὐτὸς δὲ πάλιν εἰπεῖν, Οὐχ ὁρᾷς, ὦ Σώκратες, ὅτι οἱ Ἀθηναῖοι δικασταὶ πολλοὺς μὲν ἡδὴ μηδὲν ἀδικούντας λόγῳ παραχθέντες ἀπέκτειναν, πολλοὺς δὲ ἀδικούντας ἀπέλυσαν; Ἀλλὰ νῆ τὸν Δία, φαίνει αὐτὸν, ὦ Ἐρμόγενης, ἡδὴ μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολογίας, ἡγαντιώθη τὸ δαιμόνιον. (6) Καὶ αὐτὸς εἰπεῖν, Θαυμάστα λέγεις· τὸν δὲ, Θαυμάζεις, φαίνει, εἰ τῇ θεῷ δοκεῖ βέλτιον εἶναι, ἐμὲ τελευτᾶν τὸν βίον ἡδὴ; οὐκ οἶσθ' ὅτι μέχρι μὲν τοῦδε τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώπων

ὕφαιμην ἂν οὔτε βέλτιον οὔθ' ἡδιον ἐμοῦ βεβιωκέ-
 ναι; ἄριστα μὲν γὰρ οἶμαι ζῆν τοὺς ἄριστα ἐπιμε-
 λομένους τοῦ ὥς βελτίστους γίγνεσθαι, ἡδίστα δέ,
 τοὺς μάλιστα αἰσθανομένους, ὅτι βελτίους γίνονται.
 (7) Ἄ ἐγὼ μέχρι τοῦδε τοῦ χρόνου ἡσθάνομην
 ἐμαυτῇ συμβαίνοντα, καὶ τοῖς ἄλλοις ἀνθρώποις
 ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν
 ἐμαυτὸν, οὕτω διατετέλεκα περὶ ἐμαυτοῦ γινώ-
 σκων· καὶ οὐ μόνον ἐγὼ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι
 οὕτως ἔχοντες γνώμης περὶ ἐμοῦ διατελοῦσιν· οὐ
 διὰ τὸ φιλεῖν ἐμέ, (καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦν-
 τες οὕτως ἂν εἶχον πρὸς τοὺς ἑαυτῶν φίλους,) ἀλλὰ
 διόπερ καὶ αὐτοὶ ἂν οἶονται ἐμοὶ συνόντες βέλτιστοι
 γίγνεσθαι. (8) Εἰ δὲ βιώσομαι πλείω χρόνον, ἴσως
 ἀναγκαῖον ἔσται τὰ τοῦ γήρως ἐπιτελεῖσθαι, καὶ
 ὁρᾶν τε καὶ ἀκούειν ἥτιον, καὶ διανοεῖσθαι χειρὸν,
 καὶ δυσμαθέστερον καὶ ἐπιλησμονέστερον ἀποβαί-
 νειν, καὶ ὧν πρότερον βελτίων ἦν, τούτων χειρῶ
 γίγνεσθαι· ἀλλὰ μὴν ταῦτά γε μὴ αἰσθανομένῳ
 μὲν ἀβίωτος ἂν εἴη ὁ βίος, αἰσθάνομενον δὲ πῶς οὐκ
 ἀνάγκη χειρόν τε καὶ ἀηδέστερον ζῆν; (9) Ἀλλὰ
 μὴν εἴ γε ἀδίκως ἀποθανοῦμαι, τοῖς μὲν ἀδίκως
 ἐμὲ ἀποκτείνειν αἰσχρὸν ἂν εἴη τοῦτο· [εἰ γὰρ τὸ
 ἀδικεῖν αἰσχρὸν ἔστι, πῶς οὐκ αἰσχρὸν καὶ τὸ
 ἀδίκως ὀτιοῦν ποιεῖν;] ἐμοὶ δὲ τί αἰσχρὸν τὸ ἐτέ-
 ρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γνῶναι
 μήτε ποιῆσαι; (10) Ὅρῳ δ' ἔγωγε καὶ τὴν δόξαν
 τῶν προγεγονότων ἀνθρώπων ἐν τοῖς ἐπιγιγνομένοις

οὐχ ὁμοίαν καταλειπομένην τῶν τε ἀδικησάντων
καὶ τῶν ἀδικηθέντων · οἶδα δὲ ὅτι καὶ ἐγὼ ἐπιμε-
λείας τεύξομαι ὑπ' ἀνθρώπων, καὶ ἐὰν νῦν ἀποθά-
νω, οὐχ ὁμοίως τοῖς ἐμὲ ἀποκτείνασιν · οἶδα γὰρ
μαρτυρήσεσθαι μοι, ὅτι ἐγὼ ἠδάκῃσα μὲν οὐδένα
πώποτε ἀνθρώπων οὐδὲ χεῖρῳ ἐποίησα, βελτίους δὲ
ποιεῖν ἐπειρώμην ἅει τοὺς ἐμοὶ συνόντας. Τοιαῦτα
μὲν πρὸς Ἑρμογένην τε διελέχθη καὶ πρὸς τοὺς
ἄλλους. (11) Τῶν δὲ Σωκράτην γινωσκόντων,
οἷος ἦν, οἱ ἀρετῆς ἐφιέμενοι πάντες ἔτι καὶ νῦν δι-
ατελοῦσι πάντων μάλιστα ποθοῦντες ἐκείνον, ὥς
ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν · ἐμοὶ
μὲν δὴ, τοιοῦτος ὢν, οἷον ἐγὼ διήγημαι, εὐσεβῆς
μὲν οὕτως, ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης
ποιεῖν, δίκαιος δὲ, ὥστε βλάπτειν μὲν μηδὲ μικρὸν
μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους αὐ-
τῷ, ἐγκρατὴς δὲ, ὥστε μηδέποτε προαιρεῖσθαι τὸ
ἥδιον ἀντὶ τοῦ βελτίονος, φρόνιμος δὲ, ὥστε μὴ δι-
αμαρτάνειν κρίνων τὰ βελτίω καὶ τὰ χεῖρῳ, μηδὲ
ἄλλου προσδεῖσθαι, ἀλλ' αὐτάρκης εἶναι πρὸς τὴν
τούτων γνώσιν, ἱκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ δι-
ορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ καὶ ἄλλους δοκιμά-
σαι τε καὶ ἀμαρτάνοντας ἐξελέγξαι καὶ προτρέψασθαι
ἐν ἀρετῇ καὶ καλοκαγαθίᾳ, ἐδόκει τοιοῦτος εἶναι,
οἷος ἂν εἴη ἀριστὸς τε ἀνὴρ καὶ εὐδαιμονέστατος ·
εἰ δὲ τῷ μὴ ἀρέσκει ταῦτα, παραβάλλων τὸ ἄλλου
ἥθος πρὸς ταῦτα, οὕτω κρινεῖτω.

NOTES.

[ABBREVIATIONS.—Mt., Matthiae's Greek Grammar, 3d Ed. of Bloomfield's translation. B., Buttmann's Larger Greek Grammar, Robinson's translation. S., Sophocles's Greek Grammar. A., Anthon's Greek Grammar.]

ΑΙΟΜΝΗΜΟΝΕΤΜΑΤΩΝ; in the modern editions rendered, though not strictly, by the Latin word *Memorabilia*, in English rather loosely by the word *Memoirs*. They contain few details of personal history. They are, for the most part, *recollections* of Socrates, somewhat like the *ana* of our own times, embracing such of his conversations with his disciples, together with such incidental notices of his manner of life, as might give a just view of his opinions and character, as also of his manner of teaching and of the kind of influence he exerted. They were collected by his friend and pupil for the purpose, as appears at the outset, of showing how unfounded were the charges which led to the condemnation and death of his revered master, and of clearing his character from the aspersions which had been cast upon it by the malice of enemies during the last twenty years of his life.

BOOK I.—CHAPTER I.

1. οἱ γραψάμενοι. Max. Tyr. Diss. 9. 2, as cited by Bornemann makes the following statement. Σωκράτην Μίλιτος μὲν ἐγγράφατο, Ἄνυτος δὲ εἰσήγαγε, Λύκων δὲ ἐδίωκε, κατεδίκασαν δὲ Ἀθηναῖοι. Anytus and Lycon both possessed influence, the former from his wealth and rank, the latter from his powers

as a public speaker. It might be supposed that this trial would have been conducted before the court of the Areopagus which took especial cognizance of offences against religion and morals, but it was brought before the Heliaea, the most numerous of the Athenian courts; the number of *δικασταί*, or jurors, varying from fifty to six thousand. That at least five hundred were present at this trial may be inferred from a statement made by Diogenes Laertius, (comp. Diss. of M. de Bougainville, Mem. de l'Acad. des Insc. et Belles Lett. 18. 84.) It was doubtless well filled during a trial, which so deeply interested the feelings of the Athenians, who were, moreover, always ready for the duties of the *δικαστής*.—*ἄξιός ποίης*, i. e. *deserved to be condemned to death by the city*. For the construction see Mt. § 388. B. § 133, Note 2. S. § 197. Comp. also 1. 2. 62. 64. *Ἡ—γραφή*. The offence alleged was written and put into the hands of the magistrate, (in causes like this, of the king Archon,) whose duty it was to bring the cause on for trial. Notice the two points in the charge against Socrates, of which the precise form is here given. 1. Impiety. 2. Corruption of the youth. The first is considered in the present chapter.—More than twenty years before, the charge of grossest impiety was fastened upon Socrates by Aristophanes in the Clouds. Comp. *Νεφέλαι* 248. Bekker, Lond. 1829, where the following language is put into the mouth of Socrates;

*πολύς θεοῖς ὁμῆ σὺ; πρῶτον γὰρ θεοὶ
ἡμῖν νόμισμα οὐκ ἔστι.*

Comp. also 364. et seq.

2. *τὸ δαιμόνιον ἑαυτῷ σημαίνειν*. Schleiermacher, as referred to by Schneider, asserts that *δαιμόνιον* is an adjective, and is not used substantively by Xenophon, Plato or any of the writers of that time, to mean the Deity or God. In this and similar passages Schneider would supply *σημεῖον*. Cicero de Div. 1. 54 thus understood it; *esse divinum quidquam*,

quod daemonion appellat, cui semper pareat. In the defence of Socrates ascribed to Xenophon, § 12, this word is interpreted by *θεοῦ φωνή*. So also by Plato, *Apol.* p. 31. d. Bip. where Socrates says, *ἐμοὶ δὲ τοῦτό ἐστιν ἐκ παιδὸς ἀρξάμενον, φωνή τις γιγνομένη· ἢ ὅταν γένηται, ἀεὶ ἀποτρέπει με τούτου ὃ ἂν μᾶλλον πράττειν.* The same idea is expressed subsequently (p. 40. b.) by *τὸ τοῦ θεοῦ σημεῖον*. The *δαιμόνιον* of Socrates gave color to the accusation of Melitus, for by an artful change of the expression, he charged him with introducing *καινὰ δαιμόνια*, which of course would be understood to mean *new divinities*. Sturz, however, renders this word by *Deus*, and refers to 1. 4. 2. 10. IV. 3. 14. 15. for the same usage, which accords with the common interpretations of this word. The truth seems to be, that the word was more ambiguous in its sense than *ὁ θεός*, though used to mean the divine principle or Being, and Socrates might have designed to preserve such ambiguity in adopting this term. But how much did Socrates intend by this assertion? Was his *δαιμόνιον* one of the inferior orders of spirits, supposed to exert some influence in the affairs of the world—a good demon or genius who always attended him? That such was not the case may be inferred from 1. 1. 3. 9. 1. 4. 18. and IV. 3. 12. Or was it a mere fancy, as conjectured by Meiners, which led him, when ideas or notions occurred to him, which he could not account for or trace to their origin, to ascribe them to a divine influence? Or was it, as Dr. Nares thinks, a species of divination which he used in common with others, calling the sign, whatever it was, by means of which he supposed intimations to be conveyed to him, a demon or divinity? Or was it merely the result of sound judgment, enlightened by close observation and long experience of men and things, whose clear decisions shed light on his path, and which he, in his fondness for the enigmatical, represented as the teachings of a superior power? The last of these opin-

ions seems more consonant with the strong sense and freedom from pretension and arrogance which characterized the son of Sophroniscus. Comp. Diss. of l'Abbé Fraguier, Mem. de l'Acad. 4. 360. Nevertheless, his strong assertion of such a monitor ever present with him, makes it difficult to pronounce with decision on the question. Schweighaeuser attributes to Socrates the belief, which accords well with his character for piety, that to those who devoutly seek guidance from above, it is vouchsafed in the hour of need, and hence he was accustomed to say that God was his counsellor and monitor. Comp. Bib. Rep. July, 1838, Theology of Socrates.

3. *φῆμαις*, voices. 1. Those from some unknown source, and for that reason ascribed to divine agency; e. g. that which is related by Livy 5. 32, to have announced to the Romans the approach of the Gauls, to which under the name of Aius Locutius, they erected a temple. 2. Those from mortals, as incidental expressions from which good or bad omens were derived.—*συμβόλοις*, signs or portents, as thunder and lightning on the right or left. Such were the bees lighting on the lips of the infant Plato. So when the statues of Nero were found overturned, it was thought to portend the death of that tyrant.—*τοὺς ἀπαρίστας*. Omens were derived from the casual meeting of a man or animal. If a Roman met an Ethiopian, a dwarf or a deformed man, he returned home immediately, and went no more abroad that day. The meeting of a serpent, a wolf, a fox, a dog, etc. presaged ill luck. To meet a lion, ants, or bees, was a good omen. Comp. Diss. of M. Simon, Acad. des Ins. Tom. 1. *τὰ συμπερίστωτα*, what are to the purpose of those making use of omens.

6. *τὰ μὲν γὰρ ἀναγκαῖα*. Things necessary, in a philosophical sense, the result or event of which may be ascertained from the common laws of nature or providence, as distinguished from those, the event of which is wholly uncertain. The following sections show this distinction clearly. Weiske

and Schneider render it, *things which must be done*. Bessarion, *quae quidem ad hanc vitam agendam necessariae sunt*.

7. τεκτονικόν, *to become skilful in the art of the architect*, and so of the rest.—πάντα—αἰετία; *all such arts are to be taken up by the mere wisdom or judgment of man*; i. e. are to be acquired by the use of his own powers. καὶ, *even*, by the *mere* wisdom, etc. The gods are to be consulted, not in regard to matters of mere art and skill, but as to the expediency of undertaking such matters.

9. μαθοῦσι. This participle, as belonging to the subject of the infinitive διαφέρειν which is not expressed, would regularly be in the Accusative, but is attracted into the case of ἀνθρώποις. B. 144. 5. 142. 2. — ἀριθμήσασθαι, *having numbered or measured or weighed*; i. e. things which may be ascertained by the common methods known among men.

10. ὡς τὸ πάλυ, *ferè semper*. Sturz.

11. κόσμος, *the system or arrangement of things, the universe*. ἔχει, *exists*. The origin of things and the laws of their being are meant.—τίσιν ἀνάγκαις, *by what laws*, as we should say, or *by what necessity or fate*, as the ancients did; *vis et ordo naturalis quo res sunt*, Ernesti.—*Quibus naturae legibus*, Sturz. The ancient philosophers ascribed the constitution of things to fate or necessity, by which was meant certain laws of matter, or properties inherent in it, which produce its phenomena independently of divine agency. How much they, as well as some of more modern date, perplexed themselves and their followers by unprofitable inquiries of this kind, is well known. Socrates endeavored to recall lovers of true philosophy from such speculations to that true wisdom which concerns the conduct of men. Compare § 12.

As a prominent characteristic of Socrates, as a philosopher, is here first noticed and will often be brought to view, and as he distinguished himself particularly by his successful efforts to introduce a better system of philosophy, the following

statements, necessarily brief, are made to show the nature of the speculations which had employed the minds of the inquisitive, and the ideas on philosophical subjects which were current in his time.

How much interest had been excited in such inquiries may be inferred from the number of distinguished names in this department of knowledge. Not to mention those of inferior note, Thales, Anaximander, Anaximenes, Pythagoras, Xenophanes, Heraclius, Leucippus and Anaxagoras preceded Socrates, the earliest of them by a little more than a century. Democritus of Abdera, Diogenes of Apollonia, Archelaus and Empedocles were his contemporaries. All these philosophers engaged in speculations concerning the origin of things and the solution of the phenomena of nature. They sought to discover some elementary principle or principles from which all things originated. THALES, e. g. the founder of the Ionic school, 600 B. C. conceived water or humidity to be the original element, and spirit the impulsive principle of the universe. The attractive power of the magnet he called the soul of the magnet. This afforded him an illustration of his idea of the Deity, who, in like manner, pervades all things. The primary essence of all things ANAXIMANDER, the friend and companion of Thales, asserted to be *infinite*, comprehending all things, and *divine*. It is difficult to attach clear ideas to this statement, but it may be regarded as an effort of the human mind to grasp at a notion of an eternal, infinite, unchangeable cause of being. He was the author of the celebrated axiom which long exerted a great influence in the Greek schools of philosophy, *ex nihilo nihil fit*. He attempted to give an account of the origin of the celestial bodies and of man. ANAXIMENES, the pupil of Anaximander, 557 B. C., attempting to develop more fully the idea of an infinite substance, suggested by his master, taught that the air is the primitive element. This, because it is diffused through nature and is perpetually

active, he held to be God. In other words, the air is a subtle ether animated with a divine principle, and thus becomes the origin of all beings. ANAXAGORAS, 500 B. C., first taught philosophy in Athens, which had fled from its home in the Greek colonies of Ionia. Socrates was among his pupils, and Pericles, Euripides and Phidias were his intimate friends. He distinguished himself particularly by the first distinct, explicit statement of the doctrine of a supreme Intelligence, the author of the universe. He adopted the principle, *ex nihilo nihil fit*, but ascribed the formation of the universe out of a chaotic mass to an intelligent, eternal, infinite mind, whence he received the appellation 'Ο Νοῦς. To exhibit the merit of Anaxagoras, in regard to this doctrine, as compared with preceding philosophers, De Gerando uses the following striking and beautiful illustration. The sun at its rising confounds itself with the horizon—with the objects which it enlightens; such was the notion of a First Cause in the infancy of human reason. This same sun, as it advances, disengages itself, becomes isolated, and soon reigns sole monarch of the highest heavens; such became the idea of a First Cause in the doctrine of Anaxagoras. (Histoire, etc. 1. 362.) Anaxagoras was much inclined to the study of physics, and attempted to explain on physical principles the formation of plants and animals and of the heavenly bodies, which drew upon him the charge of impiety, as he maintained opinions much in advance of his age. PYTHAGORAS, 584 B. C., one of the great masters of the human mind, founded a school at Crotona in Italy. His preëminent intellectual powers and high attainments in science, the peculiar discipline of his sect, which was ascetic in a high degree, aided by the mysticism he threw around his doctrines and his manner of life, invested his name with peculiar veneration both among the Greeks and the Romans. It is difficult to state with precision the doctrines really held by Pythagoras, and as he and his followers

illustrated them by numbers, or rather conveyed them by mathematical symbols, it is still more difficult to attach definite ideas to the language of the Pythagorean philosophy. Their speculations concerning the material universe were extremely fanciful, as an example of which the notion of the music of the spheres may be mentioned. (Clearly stated, Fiske's Manual, 235). The Eleatic school of philosophy founded by XENOPHANES, 536 B. C., so called from Elea in Italy, its original seat, was flourishing when Socrates lived, and is referred to in this work. PARMENIDES, MELISSUS and ZENO were its most distinguished supporters. This sect, discarding all experience and the study of nature, sought to discover by reasoning *a priori* the essence of things, and to solve the question how things could begin to exist, and how, having begun to exist, they could be subjected to revolution and change. Beginning with the principle *ex nihilo nihil fit*, they held all things to be immutable and eternal. God is one and immutable. All nature is one and incapable of change. In nature, there is no real production, decay or change. Vain and fruitless speculations, it would seem, and yet the doctrines of the Eleatic school have exerted an important influence in the world, and have attracted in modern times the serious attention of philosophers. This sect was the first to form a theory of human knowledge. Rejecting the evidence of the senses, they referred all knowledge to the mind itself. The changes and motions which we notice, in short all things which our senses present to us, exist only in appearance. It was a species of idealism, and in it we can perceive the first suggestion of views which have become familiar in our own times. In the hands of some of the followers of Xenophanes, as it has been in modern times, the tendency of these doctrines was to unlimited skepticism. HERACLITUS improved on the doctrine of the Eleatic school. Assuming fire to be the elemental principle, he maintained the universe to be the work neither of gods nor men, but a fire continu-

ally kept alive, but with alternations of decay and resuscitation according to certain laws. He appears to have had some notions of general, universal laws controlling the operations of nature. Fate, in his view, was nothing but the harmonious general law which reigns throughout the universe, or rather that intelligent power whence this law emanates. From the incomprehensible character of his discourses he received the name of *Σωτεινός*. It was he, of whom Socrates thus expressed his admiration: "What I comprehend in him appears excellent; it is then probable, that what I do not comprehend is equally excellent." LEUCIPPUS, 500 B. C., and DEMOCRITUS are important names in the history of philosophy, as being the founders of the Atomic or Corpuscular system among the Greeks, afterwards adopted and more fully developed by Epicurus. The former was the first avowed and systematic materialist known in the history of philosophy. According to this system the elementary principles of all things are atoms. The soul is nothing but a mass of rounded atoms, and all phenomena, whether natural or spiritual, are explained by the laws of matter and motion without the intervention of an intelligent cause. ARCHELAUS, 460 B. C., a preceptor of Socrates, inculcated a doctrine subversive of morals, in later times advanced by Hobbes, that our ideas of right and wrong are conventional and not founded in nature. It may be added, that the philosophers, generally, made great account of dreams and omens. Pythagoras and his followers regarded the demons, an intermediate race between gods and men, as exerting an important agency in dreams and divination.

Most of the philosophers who have been mentioned, devoted themselves more or less to the study of nature. Thales, Pythagoras, Anaxagoras and Democritus, as is well known, were particularly distinguished for their researches in mathematical and physical science. All made important contribu-

tions to the advancement of the human mind. But it is manifest, that they were occupied, for the most part, by fruitless speculations on the origin and causes of things. Placing a low value on facts and experiments, they attempted by meditation to unfold those mysteries of nature and providence, which will ever baffle the scrutiny of man. As regards the conduct of human life, they uttered many valuable precepts, but established no principles. By some of them, indeed, doctrines were promulgated which undermine the foundations of morals and social welfare.

The preceding statements show how much interest had been excited in Greece in philosophical inquiries. Besides the peculiar characteristics of the Athenians which prepared them to listen with eagerness to such speculations, the fact that, in consequence of political troubles, the followers of the Ionic, Eleatic and Pythagorean schools had all fled from their respective homes in other lands and taken refuge in Athens, at once made this city the school of philosophy for that age, and awakened a general interest in philosophical inquiries and a passion for displays of dialectic skill unknown in any other city of that or any period. But at this time, it should be remarked, Athens had begun to degenerate from the virtue of the age of Aristides. It had suffered a political revolution, which, with other causes, had effected a change in the political and social character of the people. The influence of such changes was likely to be felt in the schools of philosophy, in which various and often the most contradictory theories had been advanced, without anything being settled. In the midst of the greatest incertitude, the minds of men were easily taken with whatever had the show of philosophy. The circumstances of this period, then, were peculiarly favorable for the rise of a class of teachers, who, destitute of real love of philosophy, yet laying claim to the possession of it, set themselves up as instructors in eloquence

and all learning, and arrogated to themselves the imposing title of σοφισται, as if they only possessed the treasures of wisdom. Combining with considerable attainment great facility in discourse and acuteness in dialectics, they were well fitted to gain an ascendancy over the Grecian mind. They arose to great reputation and influence during the age of Socrates, and afterwards sunk into contempt through his instrumentality. As they are referred to in the passage which has led to the preceding sketch of philosophy, as well as elsewhere in this treatise, and the character and merits of Socrates, as a philosopher, cannot be appreciated without some clear notions of them, they demand particular notice in this connexion.

The *Sophists* do not constitute a separate school, so much as a distinct class in the history of Grecian philosophy. They began to attract notice when Socrates first turned his attention to philosophy, about 440 B. C., and soon became numerous and influential. They derived their appellation ἀπὸ τοῦ σοφίζειν, from their professing to teach wisdom, by which was meant knowledge in general. As it was deemed essential to be able to discuss subjects with facility, the word σοφία included the faculty of speaking, as well as general learning; and the teachers of wisdom were also teachers of eloquence. Hanc cogitandi pronuntiandique rationem vimque dicendi veteres Graeci sapientiam nominabant. (Cic. de Orat. 3. 15. comp. Isoc. Panegyri. Mori Annot.) Degerando distinguishes them into two classes; the one essentially rhetoricians, the other more especially devoted to dialectics. Few of them, however, devoted themselves to philosophy properly so called, but were, as the same writer terms them, a sort of itinerant professors, who taught at once all the arts. *Protagoras* of Abdera, *Gorgias* of Leontium and *Prodicus* of Cos first appeared with distinction as Sophists, and by the charms of their eloquence, more specious, it would seem, than founded on the principles of a just taste, acquired great popularity to

themselves, and to the new profession they had assumed. Gorgias, in particular, made so successful a display of his powers at Athens and at the public games of Greece, that a golden statue was erected to his honor at Delphi.

With much true talent and considerable acquirement, the Sophists combined much of pretension and display. Protagoras, for example, proclaimed, that he could teach that kind of knowledge which was able to confound right and wrong, and make the worse appear the better cause. *Hippias* of Elis, (referred to Cic. de Orat. 3. 32,) at the Olympic games, boasted in the presence of assembled Greece, that there was nothing in any science or art which he did not know. How much the Greeks were captivated by such pretenders, may be inferred from the following passage of Aristophanes in the *Clouds*, taken from the scene in which the Chorus endeavors to persuade Strepsiades to become a Sophist by showing him what consequence it will give him in the world. The version of Mr. Cumberland is used, though too legal a turn is given to the passage.

“Then shall your doors be thronged
With clients waiting for your coming forth,
All eager to consult you, pressing all
To catch a word from you, with abstracts, briefs,
And cases ready drawn for your opinion.”

ARISTOPH. BEKKER, LOND. 1829, 464.

The Sophists were the first who assumed the office of professed teachers of wisdom with a compensation for their services. In this treatise, 1. 2. 7, Socrates censures this teaching for hire as a departure from the disinterestedness and dignity of pure philosophy. How it was regarded by Aristotle may be inferred from his definition of a Sophist: *χρηματιστής ἀπὸ φαυλομένης σοφίας, ἀλλ’ οἷα οὖτος*, one who gets his living, etc. It was one of the causes of the degeneracy which attached to them as a class. Being resorted to by

youth of the wealthiest and most powerful families, who attended upon their instructions, more to prepare themselves to play a successful part in public affairs, than to acquire a sound and healthful discipline, instead of directing and controlling their pupils, they doubtless, as Socrates more than insinuates 1. 2. 6, were subservient to them. They often, indeed, amassed considerable wealth. Gorgias received one hundred minae from each of his pupils, about \$1,700. Protagoras was said to have gained more from his instructions as a Sophist, than Phidias and ten sculptors beside, by the emoluments of their art.

By their instructions in rhetoric, grammar and moral and political science, aided by their great popularity and unbounded influence, the Sophists rendered important service to learning, and yet more by their agency in quickening the mind of their age. Yet by the prostitution of their talents to conceited pretension and a vain display, and in consequence of the principles which many of them avowed, and their profligate lives, as a class, they soon became an object of scorn and alarm to the truly wise; with how much reason may be inferred from the following statements. To excite admiration, or for the sake of gain, they affirmed and maintained, with the utmost effrontery, the most extravagant notions and most infamous doctrines, and by verbal quibbling and dialectic subtleties, they contrived to perplex their hearers, while they acquired the reputation of acuteness and skill themselves. Professing to be wise they became fools, and hence the name of Sophist, once synonymous with that of wise man, has from their time been used to denote one who strives by ingenious argument to bewilder and lead astray. The boast of Protagoras, that he could confound the distinctions between right and wrong and make the worse appear the better cause, has been adverted to. In the sceptical tendency of his doctrines, a resemblance has been remarked between him and Hume,

which of itself may show, that he was elevated much above the crowd of Sophists whose names perished with themselves. He was banished from Athens for denying the existence of the gods, and his works were burnt in the market place. Gorgias asserted the following propositions, which he attempted to demonstrate by subtle reasoning: 1. That nothing exists. 2. If anything does exist it cannot be known. 3. Could it be known, it could not be explained by words. *Diagoras* openly denied the existence of the gods. *Critias*, the enemy of Socrates, alluded to Mem. 1. 2. 12, etc. was also numbered among the Atheists, and ascribed the origin of religion to political considerations. *Hippias* asserted, that laws owe their origin to weak and pusillanimous men, and that every man of an elevated mind ought to throw off the yoke when he can. It is manifest from all that we can gather concerning the Sophists, that their influence was to break up the foundations of human belief, social order and happiness.

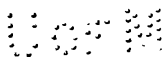
How they were regarded by the best men may be collected from the writings of the time. Among the works of *Isocrates* is found a discourse *κατὰ τῶν σοφιστῶν*, which seems to be but a proœmium of a larger treatise, designed to expose their false pretensions and mercenary character. *Plato* also in his *Protagoras*, as well as elsewhere, with much humor and with admirable effect, exposes their empty pretension and their want of principle. *Xenophon* in others of his works, as well as in the treatise before us, conveys the same general impression of their character and influence. The bitter sarcasm implied in the language of *Aristotle*, above cited, shows his estimation of them, and he elsewhere exposes their fallacious and quibbling mode of argumentation. *Aristophanes* exerted his unrivalled powers against them and poured upon them an overwhelming torrent of raillery. Their vain and arrogant display, their entire want of principle and unblushing impiety he portrays with great energy and with most

caustic wit. His comedy of the Clouds did more than anything else to expose their worthlessness and make them odious.

One great object with Socrates, as we shall have frequent occasion to notice in the sequel, was to counteract the pernicious influence of the Sophists over the youth of Athens. He succeeded to a degree that may well surprise us, when we think of their great numbers and unbounded popularity. Through his agency and that of his followers, philosophy was rescued from the degradation into which it had fallen through their means. Although it ever retained much of the subtleties of the Sophists, yet separated from the studies of eloquence, it assumed a new aspect, and was cultivated by the first minds; so that Socrates, on this account, may be numbered among the most able and most successful masters of the human reason, and among the greatest benefactors of his race. Beyond any of his predecessors he seemed to have discerned the limits of the human understanding, (comp. 1. 1. 13). At least, he endeavored to lead men to renounce futile speculation, or to search for truth within our reach, and which may be of practical use in the concerns of life.

(For more full accounts of the Sophists, among the secondary sources comp. Mitchell's Aristophanes, Prelim. Disc. Encyc. Amer. Bibl. Repository, No. 31. p. 50; and better than all, Degerando, Hist. des Systemes de Phil. cap. 8.—On the ancient philosophy in general, comp. Degerando, who combines clearness, force and elegance; Tennemann's Manual, translated by Rev. A. Johnson, Enfield's abridgement of Brucker's Hist. of Phil., Stanley's Lives of the Philosophers, Cudworth's Intellectual System.)

13. Ἐθαίμαζες δ' εἰ. εἰ after θαυμάζω, *that*, B. § 149.—τοῖς μαυρομένοις. He exposes the futility of speculations in which nothing can be concluded. Those who *pride themselves most* on their discussions of such subjects do not agree among themselves, etc.



14. *Τῶν τε γάρ*,—for apodosis see *τῶν τε περὶ*.—*ξύλα τὰ τυχόντα*, *blocks of wood they may chance to find*; i. e. nothing so worthless which they do not worship.—*τοῖς μὲν δοκῶν ἐν μόνον τὸ ὄν εἶναι*. The opinion of Xenophanes, and the Eleatic school. See above Note § 11, sketch of Hist. of Philosophy.—*τοῖς δ' ἄπειρα τὸ πλῆθος*. The opinions of Anaximander are here probably referred to, who held, as stated above, that the primary essence is *ἄπειρον*.—*τοῖς δ' οὐδὲν ἄν ποτε κινηθῆναι*. An opinion of the Eleatic school, which Zeno asserted with great confidence. His arguments against motion gave him much celebrity. They are stated by Stanley, (*Lives of the Philosophers*, p. 514), and are a good example of the quibbling and subtlety of the ancient logic. Brucker (*Hist. of Phil.*) suggests, that he understood the term motion metaphysically, and only meant, that there is no such thing in nature as passing from nonentity to entity or the reverse. Perhaps, he also remarks, the disputes among the ancients concerning motion, like many other metaphysical contests, were mere combats in the dark, for want of settling at the outset the meaning of terms. By the term motion they seem more commonly to have meant change of nature, than change of place. Such was the subtlety of Zeno's logic, that Isocrates attributes to him the power of demonstrating, that the same thing is at once possible and impossible.—*τοῖς δὲ οὐτ' ἄν γενέσθαι ποτὲ οὐδὲν, οὐτ' ἀπολεῖσθαι*. Also an Eleatic doctrine, though advanced by the Pythagoreans. Xenophanes and Parmenides taught, that there is in nature no real production, decay, or change. So also Melissus, whose opinions are thus stated by Tennemann. What really exists can neither be produced or perish. It exists without having either beginning or end; infinite and consequently one, invariable, not composed of parts and indivisible; which doctrine implies a denial of the existence of bodies and of the dimensions of space. But comp. Cudworth's *Intel. Syst.* 1. 28, where he discusses

the object and nature of the principle, on which the ancient philosophers based their doctrines ; *De nihilo nihil in nihilum nil posse reverti* ; whence, he remarks, was deduced another fundamental principle, that of the Eleatic school, as he interprets it, “ that there are neither any new productions, nor destructions of any substances of real entities.”

15. Comp. §§ 12 and 16. We have here statements of the views of Socrates in regard to the end of true philosophy ; to aim first of all after what may be of practical utility to man. When this object has been gained and the subject been exhausted, men may, if they choose, speculate on subjects above them, but not till then. The well known eulogium of Cicero on the character of Socrates as a philosopher, deserves a place here. Socrates autem primus philosophorum devocavit e coelo et in urbibus collocavit et in domos etiam introduxit et coegit de vita et moribus rebusque bonis et malis quaerere. (Tusc. Quaest. V. 16.)—οὐδ’ ἐλπίζουσιν. οὐδέ, *not even*, its common rendering in the middle of a clause. B. § 149. p. 427. Also Hoogeveen ad verbum.

16. As it regards things of interest to mankind, Socrates sought to deduce the principles by which human conduct should be regulated.—σωφροσύνη opposed here to *μανία*, *sobriety*, a *healthful state of mind*.—καλούς καγαθούς. As this phrase occurs often, it may be well, once for all, to define it. In common acceptation, as applied to men, varying of course according to the standard of the person using it, it denotes *men of high standing* in the community. As used by Socrates, it generally denotes *moral qualities*. Proprie dicitur sic, ut ἀγαθός ad animi virtutem et probitatem pertineat ; καλός autem ad actiones externas, etiam ad generis nobilitatem, divitias et alia talia referatur. Sed saepe intelligi potest is, qui facit et sequitur honesta et bona, ita ut uno verbo verti possit bonus, honestus, probus, nobilis. Sturz. So καλὰ καγαθά means *probity*, *worth*, according to the standard of those who use the expression.

18. *Βουλευόμενος*, *having been a member of the Βουλὴ*; i. e. the Senate of five hundred.—*ἐπιψηφίσαι*, *active, to put the vote*. Comp. 4. 4. 2, where the middle *ψηφίσασθαι*, *to vote*, occurs. The conduct of Socrates on the occasion here referred to was truly noble. These naval commanders were impeached for not having recovered the dead bodies of those slain in the battle of Arginusae, and for not having rescued those wrecked during the engagement. See the circumstances connected with this trial related in Mitford, Ch. 20. 2 and 3. *Hellenics*, 1. 7. 14.

19. *Καὶ γάρ*. Supply the ellipsis to which *γάρ* refers; ‘And with reason was he thus scrupulous,’ *for*, etc. Here are expressed clear views of a superintending Providence. But is it the providence of a Supreme Intelligence? Comp. 1. 4. 17, where this point is briefly noticed.

CHAPTER II.

3. In no case does Socrates appear as a professed teacher. He has no disciples. Those who listen to his discourse are his companions or friends, *ξυνόντας*, *ἐπιτηδελους*, etc.

4. *Ἀλλὰ μὴν καὶ*, *but besides also*. Comp. § 5. *ἀλλ’ οὐ μὴν θρυπτικός γε*, where *γε* gives this force: *but moreover this AT LEAST may be affirmed*, etc.—*Τὸ μὲν οὖν ὑπερσθίοντα*, *he disproved of the habit of eating excessively and then exercising violently; but approved of one's working off by suitable exercise what the appetite receives with pleasure*.

5. *ἀλαζονικός*. How could Socrates have been exposed to the charge of being ostentatious or a pretender? The following passage from the *Clouds*, in which Pheidippides is made to describe the Sophists, at the head of whom Socrates is placed by the author, will throw light on this point:

Pheidip. "And how do you call them?"

Streps. Troth I know not that;
But they are men, who take a world of pains;
Wondrous good men and able.

Pheidip. Out upon 'em!

Poor rogues, I know them now; you mean those scabs,
Those squalid, barefoot, beggarly *impostors*,
The mighty cacodaemons of whose sect
Are Socrates and Chaerephon. Away!"

102—105. BEKKER, LOND. 1829. Comp. 1475.

οὐ μὲν γε, as above, *he moreover AT LEAST did not*, etc.—ἐπράττιστο χρήματα.—ἐπράττεισθαι, Mid. sense, Act. to do for another, Mid. to do for myself, or for my own advantage; here *to require* or *exact*, with two accusatives. Socrates received no compensation from those who attended upon his instructions, and thus maintained the simplicity and independence of philosophy in its purer days. The Sophists of the time often received large pay from their disciples (see above § 11, note). Aristophanes does not omit to give them the lash for this. Says Strepsiades to his son in his recommendation of the Sophists:

—————"these are they,
Who can show pleaders how to twist a cause,
So you'll but pay them for it, right or wrong."
99, 100.

6. ὁμιλλας, *discourse*.

9. ἀρχοντας ἀπὸ κνᾶμου. Comp. Potter 1. 18, for the manner of choosing magistrates here referred to. Also Fiske's Manual 437. Thucydides calls the senate Βουλὴν ἀπὸ κνᾶμου, and senators in the same way; so that there is no sarcasm in this form of expression.—It will be noticed, that the apologist of Socrates does not deny, that he spoke slightly of entrusting the choice of magistrates to chance; and we have here doubtless one of the political grounds on which the enemies of Socrates represented him as hostile to the constitution of his country, and urged his prosecution and death.

Nothing could more excite the rage of the Athenian populace than ridicule of the forms of the republic.

10. οὐκ οὐν, οὐκ οὐν. Buttmann prefers that the particles when this sense is required, should be separated, (comp. B. § 149. p. 428). The particle which combines the interrogative and illative force has usually, until recently, been accented οὐκοῦν. Such is the accentuation in the edition which is made the basis of the present, that of Schaefer. A different accentuation in this case is adopted by Hermann and others. The general usage, as it has heretofore prevailed, and which is decidedly preferred by Buttmann, has been followed in this edition. Comp. B. as above.

12. Κριτίας was a Sophist and poet, and was the most influential of the Thirty Tyrants. He attended upon the instructions of Socrates, but afterwards became his enemy. Comp. § 31. Also Mitford, Chap. 21. Sect. 2, for a summary of his character and doings.

15. φῆ. Comp. § 45. Subj. without ἄν used in the sense of the Future. Mt. § 516.—τί οὐν πείθωμαι δῆτά σοι; Aristoph. Νεφ. 88.

16. αὐτῷ, ultro, sponte sua.

18. The argument is this : Socrates did all that is done by the teachers of any art or profession to form their pupils. He enforced by example and precept the rules of human conduct, and while they were under his influence they conformed to them, why then, etc.

19. ὁρῶ γάρ—δυναμίτους ὡςπερ γάρ ὁρῶ, etc. οὕτω καὶ ὁρῶ, etc.

20. καὶ ὥςτις σώφρονες ὅμως. Ὅμως is not unfrequently annexed, as here, to the restricting clause, though it belongs in rendering to the member opposed to it. Mt. § 566. 3. Also Elmsley's Medea 1216. note, where authorities are cited showing the usage. διδάσκει, its Middle sense. Act. to teach another; Mid. to procure teaching for one's self, to learn.

Comp. 4. 4. 5, where we have still another sense, *to get one taught*.

21. ὣν ἡ ψυχὴ πάσχουσα—ἐπεθύμει, *by which the mind was excited to desire*, etc. ἐπιλέλησται, Pass. with Mid. sense; or the immediate sense, where in the Act. in the epic language we find the causative meaning. B. § 113.

23. ἀσκητά, *are acquired by exertion*, i. e. nothing but the constant practice of virtue will ensure the possession of it, and this is the point to which the discussion 19—23 tends.

24. δῆ, *now then*, the transitive use of the particle. It shows, that he is to apply his reasoning to the two individuals before us. For the fact here referred to concerning Critias, see Hellenics 2. 3. 36.

29. προσαιτῆν, *to importune*, i. e. τὸν ἐρώμενον; *making supplications like mendicants and begging him to give, and that too, of that which is not good*.—μηδενὸς ἀγαθοῦ, Gen. used where part of a thing is intended, Mt. § 356. B. § 132. 4. 2. d.

31. ἀπεννημόνευσεν αὐτῷ, *he remembered it against him*. Allusion has been made to the effect of The Clouds of Aristophanes in bringing Socrates and the Sophists into disrepute with the people. That a law prohibiting the professors of wisdom from teaching the art of reasoning or of discussion could have been passed, will not be surprising when we consider, that a common notion probably prevailed, derived from the representations of their enemies, that their object was to teach a sort of quibbling logic, which would perplex and confound; or, as they expressed it, τὸν ἥτιω λόγον κρεῖττω ποιῆν. See above § 5, the second citation from the Clouds. Critias, moreover, knew well by his own experience the skill of Socrates in dialectics, and also his reputation as a disputant, and that such a law would peculiarly affect him.—οὔτε, repeated to strengthen the negation. Comp. οὐδὲ γὰρ οὐδὲ τοῦτο ἔμνησται. Cyrop. 7. 2. 20. also Apol. § 24. Note, Born. Anab. I.

8. 20, Born. Note.—*τοῦτο*, i. e. *legem illam Socratis causa scriptam fuisse*. Schneid. No one ever heard from Socrates, that this law had reference to him; but the result, sc. *τὸ πρᾶγμα*, showed plainly, that it was intended to bear upon Socrates. Comp. 33.

32. *ἀπέκτεινον*. Notice the peculiar use of the Imperfect.

34. *σὺν τοῖς ὁρθῶς λεγομένοις εἶναι. σὺν τινι εἶναι*, *adjuvare aliquem, alicui favere*; commonly used with reference to persons, is here applied to things which the Sophists were wont to discuss. *Whether thinking that the art of reasoning assists those things which are rightly argued*, i. e. which are true, or those which are not, etc. Bornemann.

35. *βουλεύειν*. This passage shows at what age a person might become a member of the senate of five hundred.

36. *Μηδὲ*, not even. B. § 149. p. 427.

37. *σχυρίων*, etc. The frequent illustrations of Socrates from common life and familiar objects were much ridiculed. Comp. Aristoph. *Νεφ.* 235.—*καὶ γὰρ οἶμαι—σοῦ, eos magna molestia et taedio affectos esse, quod ipsos semper et ubique in ore habes*. Weiske.—*καὶ τῶν ἐπομένων τούτοις*, i. e. those topics which are illustrated by allusions to these trades.

42. *ἔγραψε. γράφειν νόμον, jubere legem, to pass a law*. The phrase originated from the custom of writing laws on tablets, which were exposed for the people to read before they were called upon to vote on them.

44. *ἀνατίθεμαι, I retract*. For the use of the Article *τῷ*, comp. B. § 125. 8. 2.

45. *φῶμεν*. Comp. § 15.

46. *τηλικούτοι, of your age. ἰσοφιδόμεθα, argued with skill or sublety*, in a good sense. Sturz.—*ὅτε δυνότατος ἑαυτοῦ ταῦτα ἦσθα, when you were most skilled, (surpassed yourself,) in such matters*. A pronoun of the third person used for the second. B. § 127. note 5. S. § 145. note 1. The Superlative is frequently accompanied, not by the Genitive Plural of a

class of objects, but by the Genitive of the reflexive pronoun, by which is expressed the highest degree which a person or a thing attains. Mt. § 460.

48. οἰκέταις, *members of the household* in general. οἰκίους, *relatives*. Schweig. Lex. Herod.

49. Ἀλλὰ Σ. γ'. γε, *at least*, i. e. admitting what has been said in his behalf, *at least*, this is true, etc.—τοὺς πατέρας προ-
πηλακίζειν. A similar charge was advanced against Socrates and his followers by Aristophanes in the Clouds, 1304 et seq., where Pheidippides beats his father, and then justifies his conduct on principle. The whole scene is full of the bitterest sarcasm on the schools of philosophy.—παρανοίας ἐλόντια. When a parent through infirmity became unfit to manage his estate, his son was allowed to impeach him. In the Clouds the son of Strepsiades thus speaks :

οἱμοι τί δράσω, παραφρονούντος τοῦ πατρός ;
πότερα παρανοίας αὐτὸν εἰσαγαγὼν ἔλω, etc.
834, etc.

The story of Sophocles, whose children impeached him for incapacity, is well known. Cic. de Senect. 7.

52. μηδαμοῦ—εἶναι, *nullo loco esse*, Index.—πρὸς ἐαυτόν, *prae se, in comparison with*.

53. γε δὴ. δὴ strengthens the limitation expressed by γε. *In addition to these statements, certainly at least* affirming this.

54. παρέχει, sc. ἀφαιρεῖν.

56. Ἔργον—ὄνειδος. This verse is from the Ἔργων καὶ Ἡμερ. of Hesiod, 1. 309. (Poet. Minores Gr. Cant. 1700). In the original it refers to the labors of husbandry, and it is immaterial whether οὐδέν be connected with ἔργον or ὄνειδος. The accuser of Socrates perverted his application of it.

58. Iliad 2. 188—198. The student will notice the Ionic forms of the 1 Aor. ἐρητύσασκε, ἐλάσασκε, ὁμοκλήσασκε.

60. ἐπράξατο. Comp. § 5. Also in regard to Aristippus,

who is referred to in this passage. *ἐπὶ ἑαυτοῦ*. For construction of the Gen. comp. § 29.

61. *πρὸς*, in view of. The *γυμνοπαιδία* was a Spartan solemnity in which boys and even men danced naked.—*τὰ ἑαυτοῦ δαπανῶν*, bearing his own expenses, i. e. without any compensation.

62. *λωποδυτῶν*, stealing clothing from the baths. If the amount exceeded ten drachmae, the penalty was death. Potter 1. 25.

63. *Ἀλλὰ μὴν*—γε. Strong affirmation. *But surely at least we may affirm this.*—*ἀλλ' οὐδ' αἰτιαν*. οἷός, not even. Comp. 1. 1. 15.

CHAPTER III.

1. *περὶ προγόνων θεραπείας*. For honors shown to the dead, see Potter 4. 8. Fiske's Man. p. 479.

2. *ἀπλῶς*, i. e. without specifying any particular good. A sentiment worthy of a Christian. He would ask simply for what is good, and submit the decision to the divine will.

3. *Καὶ δύνανται*. Hesiod *Eg.* 1. 334. *πρὸς τὴν ἄλλην δόξαν*, in regard to the other relations of life. These views of Socrates respecting the nature of acceptable worship, and especially those that follow concerning the paramount claims of the Deity to our service, are worthy of note. He would not, on any account, disregard an intimation of the divine will.

5. *Διατῆ δέ*. Δέ answers to *μὲν* § 1. *τὰ μὲν τοίνυν*. In pursuance of his design announced in the first paragraph of this chapter, the writer first gives some details respecting the views of his master in regard to the service due to the gods. He now proceeds to make some statements concerning his habits of life.—*εἰ μὴ τι δαιμόνιον εἴη*. Elsewhere the same idea is thus expressed: *ἢν μὴ τι δαιμόνιον κωλύη*.—*ἐπὶ τοῦτον*, i. e. *σέγον*. The same idea 1. 6. 5. *Idque Socratem, qui vo-*

luptatem nullo loco numerat, audio dicentem; Cibi condimentum esse famem, potionis sitim. Cic. de Fin. 2. 28.

6. ὥστε φηλάξασθαι. Sometimes instead of the simple inf. after the adjective, ὥστε is interposed. Mt. § 532. Obs. 1.

7. For the Fable of Circe, see Od. 10. 281. αὐτόν. Comp. 1. 2. 16.

CHAPTER IV.

1. The preceding chapter contains statements designed to show the influence of his teaching and example upon those who resorted to him, in regard to religion and purity of life. It had however been said by some, that his instructions were of no avail to make men better. The author now proceeds to relate some of his discourses, in which he did manifestly produce an impression favorable to religion and virtue. *κολαστηρίου ἕνεκα, causa coercendi*. Sturz. *δοκιμαζόντων*, Attic imper. *δοκιμαζέτωσαν*.

2. Ἀριστόδημον τὸν Μικρόν. A devoted disciple of Socrates, of great austerity, though of loose opinions in regard to the existence and providence of God.—*ἔστιν οὐσιν*. B. § 150. *τεθαύμακας*. The perf. with the sense of the pres.; as the perfect intimates the *continuance* of the action or feeling.

3. διθυράμβῳ. The *διθύραμβος* was an ode or hymn in praise of Bacchus, so called from one of his names.

4. τῶν δὲ ἀτεκμήτως ἐχόντων, and of those things which afford no indication, etc.

5. We have in the sequel a striking contrast exhibited by Socrates to the other philosophers of his own and preceding times. While they sought to discover the elementary principles and to explain the formation of the animal system, he endeavored to detect the adaptedness of its several parts to their several uses, and thus to unfold marks of design and proofs of an intelligent cause. The argument, though fa-

miliar to us, is worthy of notice, because Socrates was the first to pursue this mode of investigation and reasoning to any extent, and to apply it for the religious benefit of others. The argument is pursued into more particulars in Cicero de Nat. Deor. 2. 54 et seq.

6. τὸ—θυρᾶσαι, *the fortifying it* (the sight) *with eyelids in the manner of doors*, etc. For the construction of the infinitives, comp. B. § 140. 5.—ἡθμὸν—ἐμφῦσαι, *the causing eyelashes to grow as a sieve or strainer*.—ἀπογευσῶσαι (from γῦσον, the eaves of a house), *the guarding the parts above the eyes with eyebrows as with a coving*, or with eaves. Such words show the power of the language.

8. At enim quaerit apud Xenophontem Socrates, unde animum arripuerimus, si nullus fuerit in mundo. De Nat. Deor. 3. 11.—δι' ἀφροσύνην, *casu, temere*. Sturz.

9. Μὰ Δί' οὐ γὰρ ὀφῶ. There is difficulty in this passage. Does Μὰ Δία imply affirmation or denial? B. § 149, states that μά alone, i. e. without οὐ or καί, serves merely as a negative; so also the Index Graecitatis, and the common grammars. Sturz (Lex. Xen.), on the contrary, asserts, that μά affirms or denies, only as it is connected with the particles καί and οὐ. The negative particle is, however, sometimes omitted; but in such cases it may be readily supplied from the connection. But sometimes the affirmative particle is omitted. The text he regards as one instance of such usage. Other instances are 3. 4. 3. Cyrop. 8. 3. 45. He cites other passages in which it has an affirmative power, but in these cases it seems better to regard it as a mere form of oath, the affirmation being entirely independent of it. Hoogveen also maintains its affirmative power in a few cases, but in those which he cites, it seems more simple to view it as a mere form of adjuration. Ernesti, Annot. on 3. 13. 3, thus remarks: Neque enim, ut vulgo existimant, μὰ τὸν Δία per se potest vim negandi aut affirmandi habere, sed eam, aut adjectis diserte, aut intellectis particulis οὐ et καί, accipit.

The most correct statement, therefore, in respect to this phrase without its adjuncts seems to be, that it is most frequently thus used, where negation is designed, but is also sometimes used, where affirmation is intended, which can be determined only by the connection. As to the particular case before us, the version of Leunclavius (Simpson. Oxon. 1759,) gives the affirmative force to the $\mu\acute{\alpha}$; so also that of Bessarion. Bornemann ad loc. thinks that here, as also 3. 4. 3 and Cyrop. 8. 3. 45, the connection requires an affirmative power with some doubt or hesitation implied. The $\gamma\acute{\alpha}\rho$ assigns a reason for what is said before. If $\mu\grave{\alpha}$ $\Delta\iota\alpha$ be rendered negatively, the ellipsis to be supplied is a harsh one. The reply of Socrates, moreover, proceeds on the supposition that Aristodemus denied the existence of a supreme intelligence, and of course implies an affirmation at this point. But how are we to reconcile with this, the decisive tone with which Aristodemus repels the intimation that he maintained such a doctrine? Comp. §10. May it not be, that he there changes his ground? He gives up his denial of the existence of a God, but cannot receive the doctrine of a special providence. The gods are too exalted to trouble themselves with human interests or concerns, and Socrates then adduces proofs of a special design on the part of the gods to make provision for the comfort and convenience of man.

Heindorf proposes another reading: $\mu\grave{\alpha}$ $\Delta\iota'$ · $\alpha\lambda\lambda'$ $\circ\upsilon$ $\gamma\acute{\alpha}\rho$, in which case $\mu\acute{\alpha}$, according to the common usage, (comp. Hoogeveen 6,) may imply a negative. *No I do not think so, but I have difficulties, for*, etc. This is the common way of supplying the ellipsis after $\alpha\lambda\lambda\acute{\alpha}$ followed by $\gamma\acute{\alpha}\rho$.

10. $\delta\omega$ $\mu\epsilon\gamma\alpha\lambda\omicron\pi\rho\epsilon\pi\acute{\epsilon}\sigma\tau\epsilon\rho\omicron\nu$ —supply $\delta\upsilon$. *The more elevated that Being who deigns to watch over you*, etc. Sturz regards $\mu\epsilon\gamma\alpha\lambda\omicron\pi\rho\epsilon\pi\acute{\epsilon}\sigma\tau\epsilon\rho\omicron\nu$ as used adverbially.

12. Καὶ μὴν καὶ—γε , and still further at least.— $\alpha\lambda\lambda\omicron\tau\epsilon$ $\alpha\lambda\lambda\alpha\chi\eta$ $\psi\alpha\upsilon\omicron\upsilon\sigma\alpha\nu$ — $\phi\omega\eta\eta\nu$. Articulation is here described with great precision.

13. *τοίνυν*, *furthermore*; it merely continues the discourse, or serves as a transition. Sturz.—*τῷ θεῷ*. In relation to the notion in this passage of one supreme Intelligence, comp. § 17.—*τὴν ψυχὴν κρατίστην*. The existence of a spiritual nature distinct from the body is here evidently recognized, though differing only in excellence from that of brutes; for that they had souls as well as men was not called in question. Socrates regarded the soul as partaking in some sense of the divine nature, comp. 4. 3. 14. The separate existence of the soul is also clearly asserted, *Cyrop.* 8. 7. 17 et seq.

14. *οὐθ' ὅσα χεῖρας ἔχει—πλέον οὐδὲν ἔχει*. Anaxagoras, the preceptor of Socrates, had asserted, that man by the use of *hands* was made superior to the other animals.—*ὅταν τι ποιήσωσι. τι* interrogative. *Quando demum et quibus deorum factis credes, eos non omnem tui curam abjecisse?* Schneid. lit. *You will think that the gods have a care for you when they shall have done what?* Comp. 2. 2. 1 and 3. Mt. 488. 5.

15. *κατατίθενται*. A change of construction, the order of the sentence requiring *κατατίθεσθαι*.

16. He argues the duty of honoring the gods, from the general consent of mankind. In proportion as men have advanced in years and wisdom, and especially in proportion as men in society,—in states and nations, have become more ancient and enlightened, they pay more reverence to divine things. How can this be accounted for except by admitting the just claims of the deity? It must be a divine ordinance engraven on the mind of man, which none can disregard.

17. *ἐνόν*. *So long as it dwells within you*. This argument to show that the doctrine of an overruling providence is not incredible, is striking and beautiful, and more worthy of notice on account of the time when it was uttered. Socrates appears to have had clear views of a Supreme Ruler of all things; an idea which had been advanced before, though not so fully developed, by Anaxagoras. The eye of God beholds

all things ; his intelligence pervades the universe ; his watchful care embraces all beings and events. If this passage be compared with 4. 3. 13, we shall perceive good reason to believe, that Socrates had clear views of *one* Supreme Intelligence. Still there is some doubt thrown over the subject by expressions which imply the existence of a number of deities. Comp. 1. 1. 19. Cicero alludes to this want of precision in the language of Socrates : *Facit enim (Xenophon) in iis quae Socrate dicta retulit, Socratem disputantem—modo unum, tum autem plures Deos.* De Nat. Deor. 1. 12. But a similar want of precision is observed in the writings of Plato, who doubtless had a clear conception of a Supreme Intelligence. What the notions of Socrates were in regard to inferior deities cannot be determined ; but that he had well established notions of a Supreme Being may be safely inferred from this and other passages of this treatise.

The theology of Socrates is briefly and clearly discussed by Schweighaeuser, Bib. Repos. No. 31. The student will find the whole subject of the belief of the ancient philosophers in the existence of God discussed with great learning and ability in Cudworth's Intellectual System, Book I. Chap. 1, where the author shows, that they generally had an idea of an incorporeal, eternal, intelligent Being. He also adduces a vast array of facts from the whole compass of ancient learning to show, that the apparent multiplicity of gods was, in general, a way of representing or embodying the different attributes of the one Supreme Deity, or that the gods, as they were called, were created and subordinate to the supreme God and were his ministers. 1. 713. The conclusion to which he arrives, may be found Vol. I. 697—701, Gould and Newman, 1837. The opinions of Socrates are examined, 1. 530, also Enfield's Brucher 1. 175. The subject is also briefly and clearly stated in Appleton's works ; where the author argues with great force, that there was in the generality of minds a belief in a multitude of gods.

CHAPTER V.

3. μηδὲ. Comp. 1. 2. 36.—αὐτόν γε. *How is it not worth while for one to take care lest he himself, at least, become such.*—κακούργος μὲν τῶν ἄλλων. B. § 132. 6. 1. S. § 188. Gen. 12.

5. εὐκτόν, *desirable, or what may be prayed for*, not εἰκτόν, as it reads in some former editions, *what ought to be prayed for.*—ἡμετέριον depends on δοκεῖ. The contrast is between the *free man* and him who is the *slave* of pleasure. The former may well pray, that he may never have an intemperate servant, the latter, that he, having become a slave, may obtain a good master. Born.

CHAPTER VI.

2. ἀνυπόδητός τε καὶ ἀχίτων. Sandals and the tunic with a mantle or robe worn over it, were the common dress of the Athenians, and, of course, to appear as here represented was a singularity. The pallid hue and mean appearance of Socrates and his followers receive the sarcasm of Aristophanes. Comp. above, 2. 5. also *Nesq.* 93. et seq. where the hovel, in which Socrates gave his instructions, and his school are described. The philosophers, and particularly the Stoics and Cynics, practised great austerity in their manner of life; some, as was doubtless the case with Socrates, in order to reprove the luxury and effeminacy of the times, others, from a foolish affectation of superior virtue and self-command. Individuals also of rank and office did the same. We are informed by Plutarch, that Cato of Utica, when Praetor, often ascended the tribunal ἀνυπόδητός τε καὶ ἀχίτων. Similar statements are made

of Phocion, of Lycurgus the orator, and Agesilaus. But these sects of philosophers, and the individuals named, were of a subsequent period. It is probable, that instances of such austerity had been comparatively rare before Socrates set the example. Chaerephon, the particular friend of Socrates, was so pale from close study and meditation, that in the Comedy of the Birds he received the nickname of *The Bat*.

5. Πότερον. Supply τοῦτο χαλεπὸν τοῦ ἐμοῦ βίου ἤσθησαι.—ἐφ' ᾧ, for which.—ὡς χαλεπώτερα, supply ὄντα. The writer had in mind ἡ φανιζέεις τὰ ἐμὰ διαιτήματα ὡς χαλ. Born.

7. τῷ σώματι. Supply ἐν.

8. μηδὲν εὖ πράττειν, *nullam rem recte, ita ut oportet, agere*. That man is happy who anticipates good results from his labors; and the more happy, the higher are his aims. Wieland, as cited by Weiske.

9. φίλους ἀμείνους κτῆσθαι. *Voluit dicere, amicos quos acquisiveris, reddere meliores*. Schn.

11. Antiphon assails Socrates for refusing to receive fees for his instructions. Comp. 1. 2. 7.—μὴ ὅτι. Preceded by μὴ, ὅτι must have ὑπολάβῃ τις or the like supplied. B. § 150.—οὐδέ. Comp. 1. 1. 15.

12. καί. *If you thought your intercourse with your pupils also*, i. e. as well as τὸ ἱμάτιον ἢ τὴν οἰκίαν.

13. τὴν ὥραν—εἶναι. The following is the version of Weiske: *et honestum et turpe esse aliis impertiri pulchritudinem et sapientiam suam*. Another interpretation is that of Ernesti, Besarion, Leunclavius and others: *it is thought possible to abuse alike beauty and wisdom*; καλόν and αἰσχρόν being used adverbially; and according to Sturz, Lex. Xen. referring to this passage, εἶναι=*licere*; διατίθεσθαι=*uti*. But the rendering of Weiske, which is approved by Bornemann, seems preferable, as the idea of *exposing for sale* is the point of the whole passage, and it requires nothing unusual in the construction or the use of language.—σοφιστὰς *malo sensu*, those who taught

wisdom for hire, or *put it up for sale*. The Sophists, we have seen, as a class, were governed by the most mercenary motives in their instructions. The bitterness of the sarcasm in the text is heightened by a reading, regarded by some as a gloss, which in many editions follows σοφιστάς;—ὥσπερ πόρονους.

CHAPTER VII.

2. τὰ ἔξω τῆς τέχνης, *in iis quae non ad ipsam artem pertinent*, Index Graec.—σκεύη, *array, clothing*. Those who performed in the chorusses wore the most splendid and costly dresses.—ἔργον—ληπτέον. ἔργον λαμβάνειν=ἐργολαβεῖν. He ought not by a performance to give others an opportunity of judging of his skill. Sturz.

BOOK II.—CHAPTER I.

1. Aristippus of Cyrene and founder of the Cyrenaics, before referred to, comp. 1. 2. 60, was one of the earliest followers of Socrates. He made the chief good to consist in happiness. The maxim of this class of philosophers is thus given by Horace; Ep. 1. 1. 19.

Et mihi res, non me rebus subjungere conor.

—Βούλει σκοπῶμεν. Comp. § 10. III. 5. 1.

2. αἰτῶν, i. e. the two youth.—παρα τὴν ἐκείνου ἀρχήν, *illo imperante*. Wolf.—ἐθίζοιμεν, with two accusatives.

4. ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι, *being enticed so as to lose thought of danger*; lit. being allured from thinking of it.

8. μὴ ἀρχεῖν τοῦτο. ἀρχεῖν is thus used without a dative, 2. 2. 6. and with, 1. 4. 13.

9. πράγματα αὐτοὺς τε ἔχειν καὶ ἄλλοις παρέχειν. The reading proposed by Langius and adopted by Bornemann is fol-

lowed : *those who wish to have employment themselves*, and to *entrust business to others* ; i. e. men who are fond of active lives ; *παρέχειν πράγματα, de vita actiosa et negotiosa*. Index Graecitatis.

11. αὖ refers back to § 8.

12. μηδέ, comp. 1. 2. 36. — *κλαίοντας καθίσαντες* = κλ. ποιήσαντες.

13. ξένος, i. e. a subject of no government, or as we say, a citizen of the world.

14. τοῦτο δεινόν πάλαισμα = τοῦτο μέντοι ἤδη, ὃ λέγεις, ἐστὶ δεινόν πάλ., a *cunning artifice*, like some trip employed by a wrestler to overcome his antagonist. — Σίννις, etc. noted robbers who were slain by Theseus.

17. Ἀλλὰ γάρ. Supply the ellipsis to which γάρ refers : ‘ But still I am not convinced,’ for, etc. — εἵ γε πεινήσουσι = μῆλ-λουσι πεινᾶν, Mt. § 498, the sense of the French *devoir*. — ἐκόντα ἢ ἄκοντα, used adverbially. — ἄλλο γε ἢ ἀφροσύνη — ὑπομένειν. Critics are perplexed by this passage. Schaefer and Schneider point as in the text. *Is anything but folly imputable to him who voluntarily endures what is troublesome ?*

18. τῶν τοιούτων, supply περί. — ἤ, in what way, i. e. just as.

20. Hesiod *Ἔργ. καὶ Ἡμ.* 1. 285.

21. Prodicus of Cos, a celebrated Sophist upon whom Socrates had attended. — ὡσαύτως, in like manner, i. e. as above. The object of the following allegory is to inculcate the truth, before urged, that nothing valuable is acquired without effort. It is scarcely necessary to say, that, whether we regard the composition or the moral, this is one of the most beautiful passages which have come down to us.

22. φύσει κεκοσμημένην — καθαρότητι. *Adorned with her natural purity*, opposed to painting employed by the other female. — σχῆμα, the general mien, bearing ; below, the figure, bodily appearance. — τετραμμένην, etc. *pampered into a plump and enervated habit of body*. Dalzel. — τοῦ ὄντος, *than the reali-*

19.—ὄμματα—ἀναπεπταμένα, (ἀναπεπταγμένα,) in contrast with ὄμματα αἰδοῖ above; ‘oculi toti aperti oppositi modestorum oculis dejectis semiapertis.’ Index. Graecitatis.

23. τὸν αὐτὸν τρόπον, i. e. without hastening her pace.

30. χιόνα, to cool their wine. They procured it at great expense from a distance, or kept it in pits for the use of the table.—Schaefer and Schneider enclose the words τὰς κλῖνας καὶ τὰ, as of doubtful authority. Dindorf expunges them entirely. I have concluded to follow Bornemann, as I cannot perceive sufficient authority for so large an inroad on the commonly received text.—ὑπόβαθρα. Different versions are given of this word. Hindenburg thus explains it: “tapetes quibus delicatuli cubarent.” So also Weiske. Ernesti thus: “Lectorum fulcra, non quibus nituntur lecti, sed per quae ascenditur tectus.” Neither of these interpretations seems natural or probable. The best is that of Schneider, which he fortifies by passages from Antyllus, a physician: “fulcra diagonalia pedibus lecti subjecti, ita ut ‘σεισμός,’ concussio lecti, locum haberet;” or as he further remarks, *supports* by which the couch was suspended somewhat like a hanging cradle.

32. Σύνειμι μὲν θεοῖς, sc. By the use of μὲν and δέ, the thought is expressed with greater emphasis. B. § 149.—οἷς προσήμι. This phrase is susceptible of two interpretations. 1. *to whom it pertains*, or *by whom it is fitting* I should be honored; i. e. by those whose honor is worth having; 2. *to whom it belongs* thus to honor me; *whose business it is*, i. e. my friends. The former is preferable.

33. ἀπράγμων, *nullo labore quaesitus*. Index Graec.

CHAPTER II.

1. τοὺς τι ποιοῦντας. Comp. 1. 4. 14, also, below § 3. *τινας οὖν—ὑπὸ τίνων*.

5. *γινῶσκον τὸ βρέφος*. Schneider regards this as an acc. to be referred back to *τρέφει*. Why not a Nom. absolute?

8. *ἐπὶ τῷ βίῳ παντὶ*. *ἐπὶ* here signifies condition. Mt. § 585. *for his whole life*.

9. *τὰ ἔσχατα λέγειν τινά*, *omnibus convitiis proscindere*. Index.—*τὸν ἐλέγχοντα*. Comp. *τὰ ἔσχατα λέγουσιν*.—*τῶν λεγόντων*. Comp. B. § 132. 2. a. S. § 177. Note 1.

10. *κάμνοντος*. sc. *σοῦ*. Gen. Abs.

11. *Ναὶ μὰ Δι'*. This reply is to be referred to the first part of the question.

13. *ἀποδοκιμάζουσα οὐκ ἐξ ἄρχην*. Solon's law was; *Ἐάν τις μὴ τρέφῃ τοὺς γονίαις, ἄτιμος ἔστω*. One of the first questions proposed to the candidate for the Archonship was, whether he had honored his parents. No crime was deemed more infamous, or as more surely incurring the displeasure and judgment of the gods, than neglect of one's parents. For statements on this subject see Potter 4. 15.—*ὡς οὐτε ἂν τα ἱερὰ εὐσεβῶς θνύμενα*. Nom. abs. with *ὡς*.

CHAPTER III.

1. "Chaerephon erat valde σφοδρὸς ἐφ' ὅτι ὀργήσεις (Plat. Apol.) et περίθερμος, καὶ σφόδρα ἐχθρεύσας τῷ ἀδελφῷ (Schol. Aristoph. Nub. 144.) et praeterea φιλότιμος, ut h. l. § 16. traditur. Cum eo igitur caute agendum erat, et frater permovendus ut ipsum adiret et ad reconciliandam gratiam se praeberet auctorem." Weiske ad locum.

δήπου implies some uncertainty. It softens the question, which conveys a severe censure. Are you not, *or am I mistaken*?

2. *ἀγροῦσι*. The construction of the sentence requires the singular, but in connection with *ὅστις* or *εἰ τις*, the plural is not unfrequently found.

9. *ἀμελήσας*—*τοῦ ὀργίζεσθαι*, *omissa iracundia*, Leunclavius.

10. *ποικίλον*, difficile, ad quod perficiendum magna multiplice arte est opus. Index Graec.—*ἐπ' αὐτόν*, *ejus causa*.—*οἷς—σε*. *Sed existimo eum illis artibus, quas tu non ignoras, allectum abs te plurimi te facturum*. Leuncl.

11. *οὐκ ἂν φθάνοις*. Idiomatic. B. § 149. p. 441.

13. *εἰς τὴν ἐκείνου*, supply *χώραν, γῆν* or *πόλιν*.—*αὐτόν ἐκείνω ποιῶν*. Supply *ἐμέ*.

15. *οὐδαμῶς πρὸς σοῦ*. *πρός*, in accordance with. Comp. Anab. 1. 2. 11. bottom of p. 5. Cleveland's ed.

16. *κοίτη μαλακῇ τιμῆσαι*. The reference is to the highest or best seat at the table.—*ἐλευθέριος*, *generous, a lucro alienus*. Index.

18. *τῷ χεῖρι*. For a masculine article or adjective with a feminine dual, comp. B. § 123. 2.

19. *πράττειτον ἄμα*, *cooperate*.—Born. prefers the common reading, *πράττειτον ἄμα καὶ τὰ ἐπ' ὠφελείᾳ ἀλλήλων*, and renders it, *praeter ea, quae remotis in terris sua causa peragunt, etiam, quae alterutri conducunt, administrant*.



CHAPTER IV.

1. The general sentiment of the first sections of this chapter is found Cic. de Amicitia, 15.

4. *πάλιν τούτους ἀνατίθισθαι*, lit. *transfer them to another place*; i. e. having made a mistake in their enumeration of their friends, they correct it. “Metaphora desumpta est a ludo duodecim scriptorum (a game like draughts played with calculi or counters) ubi cum quis calculum intelligit male positum est, dum per leges ludi licet calculum ponit alio loco.” Sturz. For a similar use of the word, comp. 1. 2. 44.

6. *ἐαυτὸν τάττει πρὸς πῦν*, *τάττει ἐαυτὸν πρὸς*, *aliquid in se suscipere*. Sturz. Comp. 1 Cor. 16: 15 for the same use of the word: *have addicted themselves* to the ministry of the saints.

7. *ἐξήρκεσεν*. Schneider, taking this verb in its neuter sense, directs us to supply the participles *ἐξεργασάμενος*, etc. implied in the sentence. Sturz, however, regards it as transitive, and defines the word, *suppeditare ne quid desit*; so also Index Graecitatis.

CHAPTER V.

2. *δύο μναῖν*. The mina=about seventeen dollars. For the value of slaves in Athens, Comp. Boeckh's Pub. Econ. of Athens, B. 1. § 13. Lond. 1828.—*πριάσθαι*, Aorist. Comp. B. Irreg. verbs.

3. *τὸν μὲν τινα*. *τινά*=the Latin phrase *nescio quem*.—*πρό, prae, potius quam*.

5. *τὰ τοιαῦτα πάντα*. Supply *διά*. Mt. § 471.8. Comp. Anab. 4. 1. 21. Cleveland's ed. p. 93. 3 line, and Cyp. 1. 4. 27.—*τοῦ εὐρόντος*. Gen. of price. An idiomatic expression; lit. *for that which has found* a value; commonly rendered, *at the lowest price*. Weiske insists, that it should be rendered *at a profit*, and derives a plausible argument from the corresponding member of the sentence, *τὸ πλεῖον τῆς ἀξίας λαβεῖν*. Comp. Hellen. III. 4. 24. *ἃ εὗρε πλεον ἢ ἐβδομήκοντα τάλαντα*, *which found* or as we should say, *brought more than*, etc. De Vec-
tigalibus 4. 25. *ὅσον τὸ τέλος εὗρισκε τῶν ἀνδραπόδων πρὸ τῶν ἐν Δεκτελείᾳ*, *how much it brought*, etc.—*ἐπαγωγὸν ᾗ*, *expediat*, Leuncl. *it may be an inducement*.

CHAPTER VI.

1. *σκοπεῖν*, sc. *αὐτόν*; *curare ut eligatur*. Schaefer. *To investigate* the matter. Dalzel.

2. *Τί γάρ*; used, says Sturz, for the sake of variety, in a

series of questions by way of continuing the discourse. Comp. III. 3. 5, where *τί γάρ* and *τί δέ* are used interchangeably.

8. *Θηρατικός*. The peculiar humor of Socrates, which the Greeks called *εἰρωνεία*, is seen in this chapter in the use of such metaphors as are found in the words *Θηρατικός*, *ἐπαδός*, *ἐπάδοντες*, *φίλτρα*, and §§ 33 and 34, *κατεπιεῖν*, *προσκατηγορήσω*, *διαβάλλεσθαι*, etc. The irony of Socrates embraces more than is usually included in our term. It consists in a certain simplicity of manner, which often concealed beneath it severe sarcasm, and was affected in order to throw his antagonist off his guard. He employed it much against the Sophists, as his most powerful weapon, with which to meet their consummate address in dialectics. Examples of its use will occur. Tennemann calls it *affected ignorance*, which agrees well with the general view in the valuable dissertation on the subject, of l'Abbé Fraguier. Mem. de l'Acad. des Insc. Tom. IV. 360.

11. Od. M. 184. "Ceterum hinc usque ad § 14 Attica et venusta ratione hoc praecipitur: *Si quem tibi amicum vis fieri, amorem adversas eum primo verbis significa, deinde etiam factis declara. Deinceps hoc accommodatur ad Critobolum amicos venantem* § 34 et seq. Weiske.

12. *Prope dicis, ejusmodi verbis unumquemque incantandum esse, quae si audiet, a laudante non irridendi causa proferri existimet.*—Leuncl.

13. *περιάψας*. A happy metaphor derived from the custom of attaching amulets called *περίπαιτα* and *περιάμματα* to the person.

14. *λέγειν τε καὶ πράττειν*. If these words belong to the text, they may have been used with reference to Pericles and Themistocles, the former eminent for his eloquence, the latter for his deeds; as if Critobulus would intimate, that Socrates taught, that to secure valuable friends, one must possess the qualifications for usefulness of a Pericles or Themistocles. But the expression seems like a gloss.

15. Ἐώρων γάρ. Supply the ellipsis, ὅμην οἶόν τε εἶναι.

16. περὶ οὗ διαλεγόμεθα, *which is the point of discussion with us*; i. e. whether one can hope to gain friends without some useful qualifications to recommend him.

21. μισητόν, *pariens odium*. Sturz. Some would prefer μισητικόν.

22. διαδυσμένῃ, *omnibus his impedimentis superatis*. Sturz.

23. νόμιμος=δικαίως in its widest sense, implying not only as here, τοῦ πλεονεκεῖν ἀπεχόμενοι, but also a desire for the good of others.—τὴν ἔριν—διατίθεσθαι, *lit. inter se componere*. Born.—καλύειν—προῖναι. The more usual construction of the infinitive after verbs of prohibiting is with μή before it. For a similar construction, comp. II. 1. 16.

25. Εἰ δέ τις—βουλόμενος. An instance of anacoluthon, where οὕτω πράττει is implied but omitted. Mt. § 555. Obs. 2. For a similar case comp. II. 1. 23. εἰάν οὖν—ποιησάμενος.

26. συνθεμένους. συνθεμένοις would seem the more natural construction. Comp. 1. 1. 9. 1. 2. 49. ἐλόντα.

27. ἐλάττονας, supply ὄντας.

28. τῆς ξυνουσίας, i. e. *in respect to*, or *for the sake of*. Comp. B. § 132. 6. 1. A. Gen. 12. S. § 187.

29. δεῖσον. For this construction of the participle, comp. B. § 144. b.

31. οὐκ ἔνεστιν—καλοῦς· *lit. there is not contained in this knowledge of mine the making the beautiful to stop by laying hands on them*.

32. ὥς οὐ προσοίσοντος. Supply μοῦ. Comp. § 33.—Εὐθύς, *at the outset*.—οἱ μὲν γὰρ καλοὶ. καλοὶ refertur ad animum; Sturz. So also Born.

33. κατεπειν, Κατηγόρει. Comp. § 8. note. Weiske remarks on the gradation observed by Socrates in the representations adapted to gain a friend: 1. Admiration (ἄγασαι αὐτοῦ). 2. Kindness of feeling (εὐνοϊκῶς ἔχεις πρὸς αὐτόν). 3. Desire to deserve well of one's friends, or disinterestedness (ἐπιμηλὲς τῶν φίλων εἶ, etc.)

34. ἄρα μή=you will not, will you.—Ἄλλὰ καί. Supply the ellipsis, οὐ μόνον οὐ διαβάλλεσθαι δέξω, ἀλλὰ καί, etc.

35. ἑαυτοῦ, applied to the second person. Comp. 1. 2. 46.

CHAPTER VII.

1. ἃ σύνοιδα αὐτῷ, *quicquid mihi de eo constat*. Sturz.

2. ἐστασίασεν ἡ πόλις. Reference is here made to the state of things in Athens under the Thirty Tyrants, when in consequence of their atrocities many of the citizens took refuge in the Piraeus, in Megara and other places, and a contest was commenced in which Thrasybulus was particularly distinguished, which resulted in the overthrow of the oligarchy. Hell. Lib. 11. 4. Mitford, ch. 21. § 2.—τοὺς ἐλευθέρους. The article is here used to designate the free in distinction from slaves; as if he had said, *fourteen free persons*, not to mention the slaves.—Ὀλιγανθρωπία. Many had been put to death in persecution by the tyrants; others had taken refuge in the Piraeus and elsewhere, as above stated.—δαρείσασθαι. Observe the force of the Mid. voice.

3. Κεράμων. A rich Athenian of the time, who owned many slaves.

4. Νῆ Δὴ, neither affirms nor denies, of itself, comp. IV. 6.

10. The ellipsis may be supplied thus: Νῆ Δὴ ἔφη, εἰπὼς οὕτως γίγνεσθαι.

6. λειτουργεῖν. In regard to the duties implied in this word see Fiske's Manual of Class. Lit. p. 438. Full statements on this subject may also be found, Mitford, ch. 21. § 1. Also Potter's Gr. Antiq. 1. 15. Comp. also for a more satisfactory view of the λειτουργίαι, Boeckh's Pub. Econ. of Athens, Vol. 2. p. 199 et seq. Lond.

8. αὐτὰς. The change of gender is thus explained. In the preceding passages where the individuals are spoken of

as free or not, they are regarded merely as persons, the distinction of sex not being thought of; but as soon as their employments are specified, such as weaving, etc. which were the occupations of women, the distinction of sex is immediately suggested to the mind.

9. Ἀλλὰ καὶ νῦν μὲν. The following is the sense, with the ellipsis before ἀλλὰ καὶ supplied: *non solum rebus necessariis caretis, verum etiam nunc quidem, ut opinor, vos invicem odistis.* Born.

13. λόγον, the *fable*.

14. Ναὶ μὰ Δία. Supply ὁρθῶς ποιεῖ. Comp. § 4

CHAPTER VIII.

1. αὐτόθεν, i. e. from the city.—ἐν τῇ ὑπεροχῇ, *beyond the limits*, i. e. of Attica. The Athenians were stripped of their foreign possessions in the Peloponnesian war, which resulted in the taking of Athens by the Peloponnesian forces under Lysander. Mitford, ch. 21.

3. αὐτόθεν=*statim ab initio*.—προσελθόντα, etc. *having gone to some one of the more wealthy who wants an assistant.*

CHAPTER IX.

1. On the subject of sycophancy consult Fiske's Manual, p. 444. For more full statements in respect to the oppression experienced by the wealthy from this source, see Mitford, ch. 21. § 1.—τὰ ἑαυτοῦ πράττειν, *rem familiarem curare et ex ea lucrum quaerere.* Weiske.

3. οἷός σοι ἀνδρὶ=τοιούτῳ ἀνδρὶ, οἷος σὺ εἶ. An idiom coming under the law of attraction. Mt. § 473. B. § 143. b. S. § 149. Note 1.—τῶν τοιούτων ἀνδρῶν. Supply *τινές*.

4. ἐκ τούτων. It may be *after this*, or *from among these citizens*, or *in consequence of this advice*.—εὐφρέστερος, *more skilful than common*.—λαμβάνειν depends on οἶος. Si datum ab aliquo accipere significatur, Graece λαμβάνειν παρά τινος, dicitur; Archedemus igitur si a sycophantis pecuniam corruptus accepisset ut bonos eloquentia sua vexaret, tum λαμβ. παρ. τ. συκοφ. dici debebat; quod si contra Archedemus, rogatus, amicorum causam suscepit et defendit, ita ut calumniatores ipsos aggredieretur eoque tandem redigeret, ut pecunia oblata se redimerent ab ejus accusatione (quod factum narratur § 6) tum vero Archedemus recte λαμβ. ἀπὸ τ. συκοφ. dicitur. Schn.

6. αὐτῷ, Archedemus.

8. οὐχ ὅτι μόνος. Supply λέγω or ἦν. B. § 150. *Not only was it the case that Crito, etc.*

CHAPTER X.

4. διὰ τὰ πράγματα, *on account of the present state of affairs*.

5. τοῦ αὐτὸν ἐλθεῖν—αὐτόν, *yourself*.

BOOK III.—CHAPTER I.

1. τῶν καλῶν, *honors, or office*.—Διονυσόδωρον. De hoc Dionysodoro plura disce e Platonis Euthydemo. Fuit enim Euthyдеми frater. Ex insula Chio, quae patria erat, primo ad Thurios se contulerat, deinde Athenas, ibique non solum Sophisticem, sed artem etiam militarem profitebatur. Utraque disputatio, tum ea quae est apud Platonem, tum haec Xenophontea, ad vanitatem et inscitiam hominis demonstrandam pertinet. Ernesti.

2. μέντοι, used to corroborate, *surely*. Hoogeveen. B. p. 431.

4. ὥσπερ Ὀμηρος. II. 3. 170.

5. σοί. B. § 133. Note 2. S. § 197. Note 2.

6. φυλακτικόν refers to the care taken by the commander to guard against the aggressions of an enemy; ἀσφαλῆς, to care taken to avoid attacks in the field, or on the march.

7. πλίνθοι and κέραμος are thus distinguished by Gesner. The former are bricks of clay dried in the sun, the latter, tiles burnt by the fire.

8. τοὺς τε πρώτους ἀρίστους. The article is here connected with the predicate and omitted before the subject, contrary to the common law. Mt. § 263. Obs.

9. Εἰ—ἰδίδαξεν. Supply the ellipsis which follows with εὖ ἔχει.

CHAPTER II.

4. περιήρει, opposed to κατέλειπε.

CHAPTER III.

1. οἱ μαινόμενοι. If it were your object merely to be *known*, you might take some other course. *Maniacs* are known by every body.

2. βέλτιον ἂν ποιήσας παραδούναι. Num ergo, quoniam putas opera tua equites meliores effectos te traditurum civitati, etc. Bessarion.

4. παρέχονται σοι τοὺς ἵππους. σοί here is pleonastic, (B. § 133. Note 2. Comp. III. 1. 5.) as might be inferred from the use of the middle voice. παρέχσθαι ἵππον was said of him who furnished his own horse under the law regulating that part of the military service; παρέχεν ἵππον, of him who supplies another with a horse.

7. Θῆγειν. Supply πειράσῃ, or some such word.

11. νόμῳ, i. e. quae more et institutio civitatis ad hominis liberaliter educati disciplinam referri solent. Ernesti.

12. *χορός εἰς*. The word *χορός* in its primary signification means a dance. A company of persons who sung a sacred hymn in praise of some deity, accompanied with dancing, were called a chorus. The Athenians were accustomed to send every year a solemn embassy or chorus to the temple of Apollo at Delos, to offer a sacrifice and celebrate a festival in honor of the gods. It was during this festival that Socrates was condemned, and as it was unlawful to put any one to death during the absence of the vessel which bore the sacred chorus, he lay in prison several days before the sentence was executed. Comp. Plato, *Phaed.* ad init. The chorusses of the Athenians in general were not surpassed by those of any other city, either in the personal beauty of those who composed them, or the splendor of their appointment. Besides this annual chorus sent to Delos, a similar one was sent every five years, which Weiske thinks is here referred to. There was besides, the chorus of the drama, which was noted for the costliness and splendor of its array, and constituted the most imposing part of the theatrical exhibitions.—*ἐνανδρία*. Reference is here had to the *ἐνανδρίας ἀγών*, one of the contests during the Panathenaea, in which those who took a part gave proof of their manly strength and vigor. The *θαλλοφόροι* in this festival were selected on account of their manly beauty. Comp. Potter, l. 452.

13. *ἐὐφωρία*. The musical contests of the Athenians are well known.—An important principle is here stated. Athens was not indebted for her preëminence above the other Grecian states to native genius, so much as to culture and emulation.

CHAPTER IV.

1. *ὅς ἐκ καταλόγου στρατευόμενος*. All the free citizens of Athens between the ages of eighteen and forty, with certain

exceptions, were liable to do military duty and were enrolled in a public record. In saying therefore, that he had served *ἐκ καταλόγου*, was implied, that he had always done military duty from the time of his enrollment. He had also served, it appears, as a foot soldier, whilst Antisthenes belonged to the calvary, who were of the more wealthy families and their service was less burdensome.

3. *κεχορήγηκε*. He was called *χορηγός* who furnished at his own expense a *χορός* for the theatrical exhibitions. The *χορηγία* was one of the regular *λειτουργίαι*, (Comp. 11. 7. 6.) and consisted in providing at one's own expense a teacher to instruct the chorus in its part, in procuring the performers and maintaining them during the period of their instruction, in furnishing their dresses, often costly, and their golden crowns and their masks, together with other incidental expenses. That the duty did not extend to the preparation of the whole dramatic performance, is shown by Boeckh. See on the whole subject, Pub. Econ. of Athens, 2. 207, etc. As it was, their tax was very onerous.

5. *ἐν τῇ φυλῇ*. The *χορηγός* was appointed by his tribe, and if in the theatrical contests his chorus gained the prize, his tribe shared the honor of victory.

8. *προστιάττειν—πράττειν*, thus interpreted by Coray as cited by Born:—*προστιάττειν ἕκαστα ἔργα*, sc. *ἐκάστας πράξεις, ἐκείνοις, οἳ ἂν ὦσιν ἱκανοὶ πράττειν αὐτάς*.

9. *φυλακτικούς τῶν ὄντων*, *ad sua servanda idoneos*. Index Gr.

CHAPTER V.

2. *Εὖμενестέρονς* according to Sturz is said *de iis qui pii sunt in patriam*.—*πλεονεκτούμενοι, tanquam inferiores et deteriores habiti et tractati*. Index Gr.

3. *ἔστιν οἷς=τις*. B. p. 438. Comp. § 129. Note 3. S. § 157. Note 1.

4. *ἐν Λαβυθίᾳ*. In Boeotia, not far from Cheronea, where the Athenians under Tolmides suffered a disastrous defeat from a body of Boeotians joined with others, B. C. 447. Thucyd. 1. 113. Mitford, Ch. 12. Sect. 5.—*Ἐπὶ Ἀθήλῃ*. Also in Boeotia on the Euripus where Hippocrates with an Athenian force was routed, 423 B. C. Thucyd. 4. 93. Mitford, Ch. 16. Sect. 3.

5. *εὐαρεστοτέρως διακίσθαι*, *to be more disposed to yield obedience*. *διακίσθαι* here construed with a dative. Elsewhere, *πρὸς τινα*—*παρά τινι διακίσθαι*.

6. *ὥσπερ χορεύεται*. The members of a chorus were necessarily obliged to observe all the movements of the leader, or *χορηγός*.

7. *ἀνερθετισθῆναι τινας* est rursus incendi studio alicujus rei. Weiske.—*ἀρετῆς*, supply *ἔνεκα* or *ὑπὸ*.

9. *ἀκηκοῦτας*. Is it connected with *παραγόνους* or with *αὐτοὺς*? Weiske maintains the former construction, *ἀκηκοῦτας* being used in the sense of *having been reported of*. Herbst, the latter, which seems preferable; *if we should remind them that they have heard*, etc.

10. *τὴν τῶν θεῶν κρίσιν*. Reference is had to the contest between Neptune and Minerva for the guardianship of Attica, the decision of which was left to Cecrops. — *Ἄγω γάρ*. Yes and more, *for I speak also of*. Erectheus was son of Minerva and *brought up* by her. — *ἡπείρου*, the whole adjacent continent, as opposed to the Peloponnesus. — *τὸν ἐφ' Ἡρακλειδῶν*, i. e. that which resulted in the return of the Heraclidae. — *τοὺς ἐπὶ Θησείως*, i. e. the Amazons and Thracians. The object in these allusions is obvious.

11. *Εἰ δὲ βούλει*, i. e. *moreover*. — *οἱ ἐμίων—ἀπόγονοι*. Miltiades, Themistocles, etc. — *καθ' ἑαυτούς*, *by themselves*, opposed to *μετὰ Πελοποννησίων* below. — *τοὺς κυριεύοντας*, i. e. the Persians.

12. *διέμειναν*. Hinc Athenienses *αὐτόχθονες* et *γηγενεῖς* videri volebant. Schn.

14. τοὺς πρωτεύοντας. The Lacedaemonians.—*εἶεν*. An anacoluthon, the construction of the sentence requiring *εἶναι*. Comp. 1. 4. 15.

15. ποθέω—τῇ πόλει. The more usual construction is with the genitive; but here the dative follows *εἶναι*, idiomatically. Supply the ellipsis before *πότε γάρ* by *ὀρθῶς λέγων*.

16. προαιροῦνται—αὐτούς. In view of this picture of the times, which may be strikingly applied to our own, the precepts of Cicero may be enforced. Omnino qui Reipublicae profuturi sunt, duo Platonis praecepta teneant; Unum, ut utilitatem civium sic tueantur, ut quaecunque agunt, ad eam referant, obliti commodorum suorum. Alterum, ut totum corpus Reipublicae curent: ne dum partem aliquam tuentur, reliquas deserant. Ut enim tutela, sic procuratio Reipublicae ad utilitatem eorum, qui commissi sunt, non ad eorum, quibus commissa est, gerenda est. De Off. 1. 120. Rob. Steph.

17. ἀπειρία. The reading is doubtful; ἀπειροκαλία, ἀπειθία, or ἀπορία is proposed instead. Taking the text as we have it, *want of skill* and degeneracy would necessarily arise from the neglect of manly exercises and the misrule above mentioned.

20. Ἡ δὲ ἐν Ἀρείῳ πάγῳ βουλὴ, composed of those who had discharged the duties of the archonship with integrity and honor, and had passed the εὐθύνη, as it was called, without censure.

22. πολλὰ—τῶν πατρῶων στρατηγημάτων. lit. *having received many stratagems of war from your father*, i. e. the great Pericles.

25. διέζωσται, *divided as by a girdle*, by the mountains Parnes, Brilessus, Hymettus, etc.

27. τῆς ἐλαφροῦς ἡλικίας, i. e. the age for active service. From eighteen to twenty the youth liable to do military duty were not sent on foreign service, but were employed as guards at home.

CHAPTER VI.

This chapter affords a good example of the peculiar humor of Socrates. In exposing the shallowness and ignorance of a beardless aspirant after political influence, he employs the most delicate, yet efficient raillery.—This chapter may give us some idea of what was requisite to prepare a man for public life in Athens.

1. The Glaucon here first mentioned was brother of Plato ; the one mentioned below, the father of Charmidas, was an uncle.—*οὐδέπω εἰκοσιν ἔτη γεγονώς*. Compare the case of Alcibiades, 1. 2. 40. It would seem, that no one who had left the Ephebi was prohibited from taking at least a part in the debates of the general assembly, though it admits of doubt whether they were allowed to vote at so early an age.—*παῦσαι*, sc. *δημηγορεῖν*.—*ἐλκόμενόν τε*, etc. The following passage from the Protagoras of Plato will illustrate this summary mode of silencing an incompetent speaker : *ἐάν δέ τις ἄλλος ἐπιχειρῇ αὐτοῖς συμβουλεύειν, ὃν ἐκείνοι μὴ οἶονται δημιουργὸν εἶναι, καὶ πάνυ καλὸς ἦ καὶ πλούσιος καὶ τῶν γενναίων, οὐδέν τι μᾶλλον ἀποδέχονται, ἀλλὰ καταγελῶσι καὶ θορυβοῦσιν, ἕως ἄν ἡ αὐτὸς ἀποστῇ ὁ ἐπεχειρῶν λέγειν καταθορυβηθεὶς, ἢ οἱ τοξόται αὐτὸν ἀφάλλωσιν, ἢ ἐξαίρωνται, κλεινόντων τῶν πρυτάνεων*. Bip. p. 319. c.

2. *κατέσχευε*, a pregnant sense ; *he detained him and brought him into a willingness to hear*.

9. *οὕτως*, *sic statim*. Schn.—*ἀπὸ στόματος*, *ex tempore*, sc. *memoriter*. Sturz.

10. *τὴν τε πρώτην*, *primum ante omnia*. Ernesti vult intelligi *ἀρχήν*. Rectius, puto, intelligamus *μερίδα*, sive *μοῖραν*. Weiske.

11. *ἀπάσας μὲν οὖν ἔγωγε*. Supply *ἀφαιρεῖν συμβουλεύσω*, i. e. because of their lawlessness and rapacity, as appears

from the connection.—καὶ ὑρπάζειν. καί, i. e. οὐ μόνον κλέπτειν ἀλλὰ καὶ ὑρπάζειν.

12. τὰργυρεία. The silver mines of Laurion, one of the most important sources of revenue to Athens. Comp. Boeckh's Diss. on this subject annexed to his Pub. Econ. of Athens.—βαρὺ, *pestilential*.

13. Attica was dependent partly on foreign countries for its supplies, and officers were appointed to oversee this particular matter, called from their office Σιτώναι, Σιτοφύλακες.

14. The population of Athens, 300 B. C., was estimated at something less than twenty thousand citizens, ten thousand resident aliens, and four hundred thousand slaves: Boeckh, 1. 7.

15. Ἔϊτα expresses indignation, when a consequence is denied. *Then forsooth*. Comp. 1. 2. 26.

CHAPTER VII.

1. Charmidas, one of the most interesting youth of the day, was placed by Critias under the care of Socrates.

4. ἐν τῷ πλήθει ἀγωνίζεσθαι is opposed to ἰδίᾳ διαλέγεσθαι, and therefore means, *to engage in the strife of public debate*.

5. Καὶ σὲ γε—λέγειν. Socrates speaks. Καὶ—γε, *quinetiam*. Index Gr. ; often used where something of more importance is subjoined, Hoog. The import is : What you say is true, *but I am prepared to teach you that*, etc. Cicero, Tusc. Disput. 5. 36, says : An quicquam stultius, quam quos singulos sicut operarios barbarosque contempnas, eos aliquid putare esse universos ?

6. Socrates here speaks contemptuously of the General Assembly. Such sentiments, it is probable, were not unfrequently expressed by him, and doubtless excited the hostility of the people against the philosopher, and thus, rather than his religious opinions, caused his condemnation.—μεταβαλλόμενοι, sc. τὰ ὄνια.

7. *Τί δὲ οἶσι διαφέρειν.* *Quid autem interesse putas (quidnam discriminis esse statuis? Schn.) inter hoc quod tu facis atque siquis pugilibus superior imperitos metuat!* Leuncl.

8. καὶ γὰρ οἱ ἕτεροι. Supply in order to complete the sense, οἷς διαλέγη ἰδίᾳ, καταγελῶσι τῶν ὁρθῶς λεγόντων.—προσενεχθῆναι. προσφέρεισθαι τισι dicitur, qui cum iis agit dicendo. Index Gr.

9. μὴ ἀγνόω σεαντόν, etc. Cicero, it is suggested by Ernesti, may have had this passage in mind when he thus wrote to his brother Quintus: "Cessator esse noli, et illud γνῶθι σεαντόν noli putare ad arrogantiam minuendam solum esse dictum, verum etiam ut bona nostra norimus. Epist. III. 6.

CHAPTER VIII.

1. τὸ πρότερον, see II. 1.—ἐπαλλαχθῆ. Ernesti, as cited by Schneider, renders this word *propter ambiguitatem aliquam detorqueri posset*. The Sophists were noted for their skill in thus twisting the expressions of their opponents.—The object of this and the following chapter is to show, that Socrates in his replies to the captious questions of the Sophists consulted less his own reputation for acuteness, than the advantage of his friends who were present.

2. ποιεῖν, used to save the repetition of ἀποκρίνεσθαι. Socrates in reply, completely stopped the mouth of his troublesome assailant.

3. πυρετοῦ. Supply in such cases κατὰ. Schn. *Ad sanandam febrim*. Sturz.

4. ὅτι μὲν—πάλιν, *honesto et praestanti cursu homini alius dissimilis est, honestus et praestans lucta*. Caselius, cited by Born.—ὡς ἐν ἀνομοιοτάτῃ, *how most unlike*, etc.

5. The principle on which Socrates proceeds is, that there is no difference between the beautiful and the good. A thing

is beautiful because it is good; or what is well adapted to its purpose is both good and beautiful.—τὸ αὐτό τε, sc. κατὰ.

6. καὶ χρυσῇ γε. καὶ—γε. Comp. above 7. 5.

9. πασιδάς. πασιάς, coenaculum, vestibulum interdum porticu cinctum in quo coenabant et hospites excipiebant. Sturz. The subject of the ancient dwellings does not admit of illustration without drawings and oral explanation.

10. πόικιλαι Schneider interprets of the ornamental ceiling or wainscoting. Weiske explains the aversion of Socrates to paintings partly on the ground, that where they were introduced, the sun-light was necessarily excluded and the comfort of the house was thus diminished.—ἐμφανεστάτη οὔσα ἀσιβειστάτη. The following direction found in Vitruvius will throw light on this passage. "Aedibus sacris, quorum deorum maxime in tutela civitas videtur esse, et Jovi et Junoni et Minervae, in celsissimo loco, unde moenium maxima pars conspiciatur, arae distribuuntur." ἀγνῶς ἔχοντας. A retired place for their temples was preferable, that the worshippers might be free from pollution, which might easily be contracted in the more frequented parts of the city. Schütz, as cited by Schueider.

CHAPTER IX.

The design of the author stated at the beginning of the preceding chapter is pursued in this. By his replies to Aristippus or some other Sophist, Socrates endeavors to convey useful instruction to those who were around. This is one of the most valuable chapters in the treatise, on account of the light it throws on the character of his moral philosophy.

4. ἀλλὰ τὸν—ἐκρίνεν. A difficult passage of which critics cannot settle the reading. Bornemann includes σοφόν τε καὶ σώφρονα in brackets as surreptitious, and gives the following

version: *Sapientiam vero etiam et modestiam non distinguebat, sed judicabat eum, qui pulchra et honesta cognosceret, iis uti, atque eum, qui turpia nosset, ab iis cavere, ut sapientem pariter et modestum.* The following is the version of Bessaron who regards these words as a sound reading: *Qui enim bona atque honesta sciret ad utendum iis, ac turpia cognosceret ut ab iis abstineret, sapientem ac moderatum esse judicabat.* In both cases the infinitives depend on ὥστε understood. Dindorf adopts the following reading, which certainly relieves the difficulty: ἀλλὰ τῷ τὰ μὲν καλὰ τε καὶ ἀγαθὰ γινώσκοντα χρῆσθαι αὐτοῖς καὶ τῷ τὰ αἰσχροῦ εἰδόμεναι εὐλαβεῖσθαι σοφόν τε καὶ σώφρονα ἔκρινε.—Οὐδέν γε μᾶλλον, etc.-i. e. οὐδέν γε μᾶλλον, ἢ νομίζω ἀσόφους τε καὶ ἀκρατεῖς σοφούς τε καὶ ἐγκρατεῖς. So Weiske and Herbst; but this would require an article before ἀσόφους. Schütz and Coray do not hesitate to insert the article.

5. No one is wise or possesses true knowledge, who is not virtuous. He who knows what is right practises it. Comp. IV. 6. 4. Such was the doctrine of Socrates, and some of his leading principles are stated in this and the following sections. The reasoning in this passage, which is very concisely stated, is designed to establish the doctrine, that wisdom and virtue are the same, and it may be reduced to the following points:

Whatsoever things are just and virtuous are honorable and good.

Those who *know* what is just and virtuous, prefer and practise it; and the converse.

But the wise practise what is honorable and good, (for they know them,) and the converse.

Since, therefore, what is just and honorable and good is also virtuous, and the wise practise what is virtuous;

Therefore, virtue and wisdom are the same.

Or it may be reduced into the following syllogistic form:

Those who know what is honorable and good prefer and practise it.

The wise know what is honorable and good ;
 Therefore, the wise practise what is honorable and good.
 But what is honorable and good is virtue.
 The wise practise what is honorable and good ;
 Therefore the wise practise virtue.
 But what the wise practise is wisdom.
 The wise practise virtue and justice ;
 Therefore, virtue and justice is wisdom.

9. A most valuable sentiment. Those only are employed, who are doing something useful. For a similar train of thought, see 1. 2. 57.—*ἀσχολίας ἀντὶ ὅσης, although he is fully occupied.*

11. *ἂν μὲν—ἐπιμελεῖσθαι.* Supply *αὐτοὺς ἐπιμαλομένους* after *ἐπιμελεῖσθαι*, constructed with *ἐπεδείκνυν*, like *ἄρχοντα* and *πειθομένους* above ; lit. *he showed those who think themselves qualified to take care, themselves taking the care.*

13. *ὥς ἔνυχς*, i. e. *lightly.*

14. *Εὐπραξίαν.* Another valuable sentiment. The best end of existence is *right action*. The question which follows is naturally suggested, as *εὐπραξία* is commonly used to mean *good fortune*. Comp. above § 8.

15. *θειοφιλεστάτους*, i. e. *most happy, most favored by Heaven.* *Deo acceptissimos.* Leuncl.—The success or good fortune which we should seek, is a successful discharge of the duties of life.

CHAPTER X.

In the conversation here recorded, Parrhasius seems to have bestowed but little thought on some, at least, of the leading principles of his art. This may be explained by the circumstance of his youth at the time of the conversation, for he was first coming into notice when Socrates died.

3. τὸ πιθανώτατον, *the most interesting*.
5. σχημάτων, *the bearing, general mien*.
6. ἄλλοις, i. e. in their various attitudes and situations.
7. οὐκοῦν τὰ τε ὑπὸ τῶν σχημάτων, etc. *Do you not then by representing the parts in bodies which are drawn down by the attitudes, i. e. of the combatants, etc.*
9. τὸ τὰ μὲν—σχεπάζειν, *the circumstance that the breast-plate protects, etc.*
10. ὁμοιότητος. *Concinnitatem et proportionem*. Sturz.
11. ὥσπερ καὶ ἀρμότιοντα. Supply ποιῶ.
13. οἱ δὲ ἀρμότιοντες, διειλημμένοι τὸ βάρος, i. e. κατὰ τὸ βάρος. *But those that suit, having their weight divided, τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπωμίδων, partly by the collar bones and the parts near the shoulders, etc.* Dalzel.—προσθήματι, *non oneri similes sunt sed appendici*. Caselius. i. e. something so attached as to seem a part of the body.

CHAPTER XII.

1. ὡς ἰδιωτικῶς—ἐχεις. One whose body was weak and diseased from neglect of gymnastic exercises was said ἰδιωτικῶς ἔχειν. Ἰδιώτης εἰμὶ below is best interpreted in accordance with this rendering; or, as is done by Herbst, as cited by Bornemann, *gymnastica quidem ars ad me non pertinet, sed animo excolendo operam do*.—οὐδὲν γε μᾶλλον, etc. i. e. you are no more excused from attention to bodily health and vigor, than those who are about to contend in the Olympic games. Nay, you are less excusable; for every citizen has far more important contests to be constantly prepared for, viz. the battles of his country.—ὄν Ἀθηναῖοι θήσουσι,—metaphorical language derived from the great games.
2. ἐκτίσαντες, i. e. to redeem themselves.
3. τῶν ἐπιτιμίων τῆς καχεξίας, *incommoda quae poenae loco*

sequuntur neglectam corporis curam. Index Gr.—ἡδία τοῦτων. τοῦτων refers to the consequences above mentioned as resulting from neglect of gymnastic exercises, death, disgrace, servitude and poverty.

4. πάντα γε τὰναντία—κακῶς. *Contra quidem evenit his qui bona habitudine corporis fruuntur, atque his qui mala.* Leuncl.

5. Οὔτοι χρεῖ, etc. The idea is; If the state does neglect such exercises, that is no reason why individuals should neglect them. They ought to be, for that reason, more particular in attention to them. Comp. III. 5. 15, where, in comparison with the Lacedemonians, the Athenians are censured for neglecting manly exercises.

6. ἐν τῷ διανοεῖσθαι, the circumstance to which ᾧ refers; *in thinking, mental exercise.*

CHAPTER XIII.

2. Ἀκουμένος, a physician, one of the friends of Socrates.

3. Ἀλλὰ ψυχρὸν—ὥστε λείψασθαι. The positive is frequently put for the comparative with the omission of ἤ, in which case ὥστε accompanies the infinitive. Mt. § 448. 6. But our own idiom corresponds: ‘cold to bathe in.’—Μὰ τὸν Διὶ The connection naturally suggests οὐ. Comp. 1. 4. 9.—τὸ ἐν Ἀσκληπιοῦ. A fountain in the temple of Aesculapius, resorted to by invalids.

5. προεξορμᾶν ἡμέρα μῖξ μᾶλλον, *to set out sooner by one day.* ἡμέρα, dative of excess, so also below, μῖξ ἡμέρα πλείονας.

6. πῶς ἡσχημένον δοκεῖ σοι ἀνδρὸς εἶναι. It was disgraceful to one who had enjoyed the benefit of gymnastic discipline not to be able to endure fatigue as well as a slave, who was denied this privilege. Slaves were forbidden by law to anoint

and to perform exercises in the Palaestra. Potter 1. 26. Also Bib. Rep. No. 17. p. 138.

CHAPTER XIV.

1. *δῆπνον*. Sometimes, as in the instances here referred to, at their suppers each guest furnished what he chose for his own eating, which of course gave an opportunity for display. This species of entertainment differed from the *ἔργανος*, which was made at the common charge.

2. *τινὰ τοῦ μὲν σίτου πεπαιγμένον*, one who had left off eating bread with his other food.—*ὀψοφάγος*, i. e. a glutton. The sarcasm which is implied in the word, as here used, may be conveyed by rendering it *beef-eater*. It may be remarked, that the *ὄψον* might have included other articles besides meat or fish, as it originally embraced everything eaten besides bread. Comp. Boeckh's Pub. Economy of Athens 1. 17.

3. *τὸ ὄψον αἰτό*, meat or fish alone.—*ἀσκήσεως*. The manner of living of the Athletæ, which was more generous than that of other men, was called *ἀσκήσις*.

4. *τῷ σίτῳ ὄψω*. ὥς is implied. For a similar omission comp. 2. 1. 12.

5. *ψωμῶ*, *proprie dicitur de frustulo panis*. Sturz.—*ὀψοποιῖα*—*ἣν ὀψοποιεῖται*, could there be a preparation of viands more expensive or more out of taste than that which he makes, etc.

6. *προστέμνειν*, to accompany.

7. *ἐνδεῖσθαι*. Socrates uses the word to mean not feasting in the common sense of the term, but *eating well*, i. e. eating so as to satisfy the wants of the body; thus deriving salutary instruction from the etymology itself of the word.—*ἐπὶ τῷ ἐσθίειν ἐνι*, for the sake of, to the end that.—*ἀρετὴν*. He applied, etc.

BOOK IV.—CHAPTER I.

In this and the two following chapters are found valuable suggestions on the importance of previous discipline, and especially of being imbued with good moral principles in order to a successful discharge of the duties of life, and particularly of public life.

1. μετρίως αἰσθανομένη, *mediocriter attentum vel intelligentem*. Ernesti.

CHAPTER II.

This chapter affords a very amusing specimen of the *Socratic mode of reasoning*.

1. ὥς προσεφέρετο, *quomodo iis usus sit, eos tractavit*. Index Gr. For a kindred use of the word, comp. III. 7. 8.—διὰ νεότητα. It was necessary for one to be twenty years old before he could take a part in the debates of the ἐκκλησία. Comp. 1. 2. 40. III. 6. 1.—εἰς ἡνιοποιεῖον. καθίζω embraces the idea of approach, hence εἰς with acc. Not being allowed to appear in the public assembly, he stations himself in a *saddler's shop* near by, and harangues those around on the subject which is under discussion in the assembly of the people.

2. κινεῖν, *laccessere, ad loquendum impellere*. Weiske.—τάς—τέχνας, sc. κατά.—σπουδαίους, *peritos*. Sturz.

3. τῆς συνεδρίας. Retiring from his *company*, or the circle of his friends, *careful* lest any should think he was one of the disciples of Socrates.—τῆς πόλεως—προσιθίσης, *civitate de re quapiam consultationem proponente*. Leuncl. A debate in the ἐκκλησία was opened by the herald proclaiming, τίς ἀγορεύειν βούλεται; Aeschines κατὰ Κτης. p. 3. Negris. Boston.

5. τοῖς βουλομένοις—ιατρικὸν ἔργον λαβεῖν. *Etiam iis qui medendi munus a republica impetrare cuperent*. Leuncl. Phy-

sicians were appointed by the state, and received their pay from the public treasury. But they had attendants, generally slaves, who practised medicine among the lower orders. *Δημοσιεύοντες ἰατροί* are spoken of, i. e. those who exercised their calling at the public cost, receiving no fees from the sick. Comp. Boeckh's Polit. Econ. of Athens I. 21. Also Weiske ad loc.—*ἀποκινδυνεύων*, *hazarding experiments upon you*. *Facere periculum* is the Latin version of the word, and the idea of risk, hazard, of course enters into it. No word could have been selected with more skill in order to convey the sarcasm intended.

6. *τί ποτε*. *τί* for *διὰ τί*. Mt. 486. 4.—*ὡς συνεχίστατα ποιεῖν*, do not attempt to do it *forthwith*, i. e. without stopping to learn the art.—*καὶ καθ' ἑαυτούς*, *even of themselves*.

10. *τί δὲ δὴ βουλόμενος*. *τί*. Comp. II. 2. 1.—*Ἄρα μὴ*, etc. *It is not then*, is it. Comp. II. 6. 34.—*ῥαψωδός*. The rhapsodists, at first, were those who recited the Homeric poems, and were held in great estimation. Now their profession had fallen into disrepute, and they were noted chiefly for their affectation and pretension.

12. *Μὴ οὖν—οὐ δύναμαι*. Some contend that the present indicative should be the reading. But the subjunctive is used in a question in the sense of the future. Mt. § 517. There is, however, a confident air in Euthydemus, and there is implied, 'Are you afraid, that I cannot,' etc.

15. *πρὸς τοὺς φίλους*, *with reference to*.

20. *Δικαιότερον*, etc. The reasoning of Socrates here appears to us mere quibbling, and the fallacy may be easily detected by replying to this question: 'No, not unless he practises it.' But it must be borne in mind, that Socrates, III. 9. 4, maintains that virtue or justice and wisdom are the same; he that knows what is right, i. e. the wise man, approves it and practises it. Knowledge, in his philosophy, is virtue.

21. *λογισμὸν*, *a calculation, an account*.

23. φιλοσοφῆν, which in its primary signification means *to love knowledge or skill in any art or science*, came to mean *to pursue any object or science by orderly methods*, as it is here rendered by Sturz. So φιλοσοφία came to mean *the pursuit or investigation of any such subject according to certain rules*. Sturz renders the phrase *inire rationem, methodo uti*.

24. Γινῶθι σαντιόν. This celebrated maxim is by various authorities attributed to Thales, Solon, and Chilo. Others ascribe it to the oracle of Apollo at Delphi. *E coelo descendit Γινῶθι σεαντόν*. Juven. 11. 27.

26. ἐψεῦσθαι ταυτῶν. sc. περί.

27. πρὸς τε τοὺς ἄλλους ἀνθρώπους—ὁμοίως διάκεινται · i. e. *similiter uti seipsos, ita alios quoque homines et negotia humana ignorant*. Schneider.

28. ἐπιτυχάνοντις ὧν πράττουσιν, *succeeding*, (i. e. if they succeed) *in what they undertake*, etc.—καὶ οἱ τε ὅμοιοι, i. e. in their success, to which οἱ τε ἀποτυχάνοντις is opposed.

29. κακῶς αἰρούμενοι, *malam vel infelicem facientes optionem*. Index. *Infelicitèr ad aliquod munus vel negotium delecti*. Weiske.

30. Ὡς πάνυ μοι δοκοῦν. Participle with ὥς used for ὅτι with the finite verb, or in Latin the acc. with the infinitive. Mt. § 569. 2.

31. ἐπιτηδεύματα, *course or manner of life, the pursuits*.

33. πρὸς βασιλεία. Ernesti understands by it *the King* by way of eminence ; i. e. the Persian King. Comp. III. 5. 26, where it has the same reference without an article. It is used as a proper name.

34. εἶγε μὴ προσθήσομεν αὐτῷ. *If we do not enumerate among the sources of happiness, beauty, etc.*

40. βλακικωτέρους. Schneider prefers βλακωτέρους, which he renders, *natura et indole ignaviores, nec generosos ingenio*.

CHAPTER III.

1. The instructions of this pagan philosopher rebuke those who, at this period of light, would discard religious influence from our institutions. Without a pure morality, regulation of the desires and the outward life, (for such in its widest sense is the import of *σωφροσύνη*, as here used,) Socrates thought knowledge rather an evil than a good, and the true foundation of morality he judged to be right notions respecting the gods, or religion. But what a foundation was that laid by paganism !

As to the reasoning in this chapter it may be remarked, that while in Book I. Chap. 4, the existence and perfections of the deity are argued from the indications of contrivance which are manifest in his works, in this chapter the attention is more particularly directed to the proofs of the *divine benevolence*.

3. *ἕνεκά γε τῶν ἡμετέρων ὀφθαλμῶν. ἕνεκα, quod attinet ad.* Sturz. With more precision Schneider : *per oculos ipsos et solos per se si staret, coeci essemus, etc.*—*Ἀλλὰ μὴν καὶ. But moreover.*

4. *ἀσαφιστέρα, minus nos sinil videre quicquam.* Sturz.—*ἀνέφηναν.* The aorist used in a sense indeterminate as to time to express what is always true ; *they uniformly cause,* etc. they have done and still do so.

5. *Τὸ δ', ἐπεὶ—ἀναδιδόναι.* Supply at the close, *τί δοκεῖ σοι.* As to the use of the infinitive, comp. 1. 4. 12.

6. *συναύξειν, σύν, in connection with, coöperating with.*

9. *λανθάνειν—καθισταμένους, that we are placed imperceptibly in either extreme.*

10. *ἀπολαύει*, construed with the accusative, denoting the nature of the enjoyment, and the genitive of the object from which the enjoyment is derived. Mt. § 361. Below, *ἐμοὶ μὲν γὰρ δοκεῖ ἀπολαύων πλείω τοῦτων, ἢ τῶν φυτῶν.*

12. εἴ γε, *since indeed*. For μηδέ, comp. 1. 2. 36.—Allusion is here made to the demon of Socrates.

13. "Οτι δὲ γε ἀληθῆ λέγω, i. e. in what I have advanced respecting the care of the gods for man.—Ἐννόου δὲ, etc. A remarkable passage, though there are doubts with regard to the genuineness of the text.—οἱ τε γὰρ ἄλλοι. The notion of gods inferior to the one Supreme Deity was common at the time. Comp. 1. 4. 17.

16. Νόμῳ πόλεως. Comp. 1. 3. 1. for the same sentiment. Such was the teaching of the wisest of the ancient heathen. Isocrates (Orat. ad Demonium,) gives the following direction : Τίμα τὸ δαιμόνιον ἀεὶ μὲν, μάλιστα δὲ μετὰ τῆς πόλεως. Οὕτω γὰρ δόξεις ἅμα τε τοῖς θεοῖς θύειν, καὶ τοῖς νόμοις ἐμμένειν. With how little authority the precepts of pagan wisdom were clothed is manifest. It dared not openly and without compromise to assail the superstition of the times. However it might condemn the worship in which men confided, it still directed the inquirers after truth to worship according to the laws of the country. It will be noticed how important the statement here made was in its bearing on the charges brought against Socrates.

CHAPTER IV.

In this chapter Socrates, in opposition to the Sophists who would confound all moral distinctions, endeavors to show that there is such a thing as right and wrong, even independently of human laws, and refers distinctly to the laws of conscience written on every man's heart.

1. παρὰ τοὺς ἄλλους. παρὰ, *prae*, in comparison with, or beyond.

2. The instance here referred to of the unbending integrity of Socrates is stated, 1. 1. 18.

3. *νότοις*, etc. Comp. 1. 2. 35.—*τινὰ ἐπὶ θανάτῳ*. The case of Leo of Salamis is supposed to be referred to. Comp. Hellen. II. 3. 39.

4. *Μελήτου*. Comp. 1. 1. 1.—*γραφὴν ἔφηνε*. The defendant in a trial was said *φεύγειν γραφήν*.—*δεῖσθαι παρὰ τοὺς νόμους*. In the court of the Areopagus all appeals to the feelings were expressly forbidden.

5. *διὰ χρόνον*. It was the second visit of Hippias, the celebrated Sophist, at Athens.—*διδάσασθαι*. Notice one of the middle senses of this verb. Comp. 1. 2. 20.—*ἀπορεῖν*, construed with τό above; *the circumstance that he is in no doubt*, etc.—*δικαίους=ίκανούς*. *Idoneos ad operam suam*. Sturz. Similar uses of this word are cited by Simpson, *ἄρμα δίκαιον, γῆδιον δικαιοτάτον*, justissima tellus. Virg. The remark of Socrates was artfully calculated to draw out Hippias, who was a professed teacher of wisdom and philosophy, as it implied that no dependence could be placed on the instructions of those who professed to teach morals.

7. *Σωκράτους, how many and what they are in the word Socrates*.

9. *ἄρκει γάρ*, i. e. it is enough for you *to make sport of* others; I shall not subject myself to your questioning.

10. *ἀξιοτεμαρτότερον, more convincing*.

13. *Οὐ γάρ*. Supply *κακῶς λέγεις, οὐ γάρ*, etc.

14. *Διάφορον*—*ἔφη*, sc. Socrates.

16. *κρίνωσιν*. The idea of approving enters into this word; *victoriae praemiis dignos judicant*. Sturz. The same sense is given to it by Schweighaeuser. Lex. Herodot.—*τοὺς αὐτοὺς ποιητὰς αἰζῶνται*, referring to the prizes adjudged to successful candidates in the poetical contests during the greater Dionysia.

17. *οἰκέται*. Comp. 1. 2. 48. Note.

19. *Ἀγράφους—νόμους*. A remarkable passage. These unwritten laws are the laws written on the tablets of the heart

by God.—There is a striking passage in which this same law of conscience is recognized in the *Œdipus Tyrannus* of Sophocles, 863—872.—Notice the difference between the Active and Middle senses of *τίθημι*.

21. καὶ γάρ. Supply, 'what of that' for, etc.

25. ἢ ἄλλα τῶν δικαίων, i. e. ἄδικα. ἄλλα in the sense of *different from*.

CHAPTER V.

1. ὑπάρχειν. Stephanus rejects it as superfluous. But there are many instances of its use with εἶναι. In this connection Sturz renders it *solere*. So also Index Gr. Comp. Cyrop. VIII. 8. 20. Note. Born.

6. ἢ οὐ δόκει. The order is ἢ οὐ δ. σ. κωλύειν προσέχειν, (sc. τοῦν,) τε τοῖς ὤφ.—ἐκπλήξασα expresses the influence of pleasure to unsettle the mind, to disturb its equilibrium.

7. Σωφροσύνης—προσέχειν. See also below §§ 10 and 11. This use of *προσέχειν* with the genitive, is noticed in Donnegan's *Lex*.—*προσέχει μοί τινος*, 'anything concerns me.' Mt. § 310.—*αὐτὰ—τὰ ἐναντία*, the very opposites.

8. Οὐκοῦν τὴν—αἰτίαν εἶναι. *Non igitur consentaneum est continentiam efficere contraria iis, quae incontinentia efficit?* Weiske.

9. ὥς ἔνι, i. e. ὥς ἔνεστι. B. § 150. p. 458.—*συνεχισταίτοις*. Our natural desires are meant; those which are *constantly recurring*.

10. τοῦ μαθεῖν, follows ἀπολαύουσιν in construction. There is, however, some perplexity in the sentence, and alterations of the text have been proposed in order to remedy it.

11. διαλέγοντας κατὰ γένη, lit. *discriminating between them according to their kinds*. Notice the difference between the active and middle senses of *διαλέγω*, as exemplified in this and the following section.

12. *διαλεκτικωτάτους*, as here used, *de republica deliberandi peritos*. Index Gr. But it is doubtful whether this word belongs to the text.

CHAPTER VI.

1. *διαλεκτικωτέρους*, *more skilful in discussing subjects*. By ἡ *διαλεκτική*, (sc. *τέχνη*), or dialectics, was meant the art of discussion, or reasoning,—logic. This whole work is a specimen of the dialectics of Socrates.—*ἐν ὑοῖσι δὲ καὶ*. Before *καὶ* is implied, *οὐ μόνον αὐτὴν τὴν ἐπισκεψιν ἀλλὰ*.

4. Comp. III. 9. 4, where the same principle is involved.—It is scarcely necessary to remark on the fallacy of the reasoning in this whole passage. To know the right and to do it are entirely different things.

——Video meliora proboque,
Deteriora sequor.—*Ovid*.

5. *καὶ περὶ τούτους*. *καὶ*, also, i. e. as well as has before been affirmed in respect to the gods.—*πῶς*, if it belongs to the text, which is doubted by Schneider and Bornemann, has the force of *quodammodo*, *nescio qua ratione*.

6. *ποτέ, tandem aliquando*.

8. Comp. III. 8. 2—8, for a similar train of reasoning.

9. *εἰ ἔστιν*. *If it is indeed so*. *Exempli gratia*. Ernesti.

11. *οἷους—χρησθαι*. The idiomatic use of *οἷος*. An abbreviate form of the expression *τοιούτους ὥστε χρησθαι*. Mt. 479. Obs. 2. Comp. B. § 150. p. 435. S. § 219. Note 2. *οἷους τέμνειν εἶναι*. I. 4. 6.

13. *ὃν αὐτὸς λέγοι*. Supply *ἡ ἐκείνος*, to which *ὃν* refers.

15. *διὰ τῶν μάλιστα ὁμολογουμένων*. The principles on which Socrates reasoned are here stated. He began with conceded truths, and on this method rested the security of victory.—*ἀσφάλειαν—λόγου*, *an argument which ensures assent*. So *ἀσφαλὲς φήτωρ, qui facile vincit*. Sturz. *An orator secure of victory*.

CHAPTER VII.

1. αὐτάγκεις ἐν ταῖς προσηκούσαις πράξεσιν. Comp. chapter 3. 1, where the author proposes to show how Socrates made his disciples μηχανικοίς.

2. αὐτίκα, *exempli gratia*. Sturz. — ἔργον ἀποδείξασθαι. Schneider and Weiske understand this phrase to mean *executing a work, to the approbation of the employer, according to an accurate measurement or survey*; as e. g. the division of a parcel of land among several owners. Others interpret it, *the laying out of a piece of work*, which Sturz prefers.

3. Socrates did not contemn science, for he pursued scientific studies himself with ardor under Archelaus and Theodorus, the latter of whom taught him Geometry. It is expressly stated more than once in the text, that he himself was not unskilled in the most abstruse scientific investigations of the time. Indeed, one of the most diverting scenes in the Clouds is that in which the author exposes to ridicule the mathematical and astronomical pursuits of the school of Socrates. Comp. *Nep.* 182 et seq. It is not improbable, that this chapter of the *Memorabilia* was designed to turn the edge of this ridicule by showing, that Socrates, however fond he was of such pursuits, nevertheless did not place an undue estimate upon them, and that the truly useful, that which would best promote the highest interests of man, had the first place in his regard. He was far from cherishing contempt for science, but he sought to dissuade his followers from engaging in the idle speculations of the day. Socrates mihi videtur, id quod constat inter omnes, primus a rebus occultis et ab ipsa natura involutis, in quibus omnes ante eum philosophi occupati fuerunt, avocasse philosophiam et ad vitam communem adduxisse. Cic. *Acad.* 1. 4.

4. ἔχειν—χρησθῆσθαι. So ἔχουσ ἂν με διδάξαι, 1. 2. 41, ἔχου-

σιν ἐπιδειξαι. IV. 2. 12. ἔχοιμεν εἰπεῖν, IV. 6. 9. ὥστε is understood before ἔχειν.

5. Τὸ δὲ—μανθάνειν. The Genitive would naturally follow in construction ἀπαίτεσθαι, but we may supply κατὰ and consider the genitive after the verb as implied. Matthiae asserts, however, that the infinitive is put with the accusative of the article, *for the genitive*, and gives examples § 542. Obs. 3.—τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα, quae non communi eodemque coeli motu circumacta proprio sibi motu feruntur. Edwards, cited by Schneider. τῶν δὲ ἄστρον τὰ μὴ ἀπλανῆ συμπεριφέρεσθαι τῷ ὅλῳ οὐρανῷ, τὰ δὲ πλανώμενα κατ' ἰδίαν κινεῖσθαι κινήσεσι. Diogenes Laert. 7. 144.—ἄσταθμήτους ἀστέρας, the *Comets*.—περιόδους, *their periods*.—τὰς αἰτίας αὐτῶν, *their causes* or origin. “Quibusdam antiquorum,” says Seneca, Quaest. Nat. 7. 11, “haec placet ratio, cum ex stellis errantibus altera se alteri applicuit, confuso in unum duarum lumine, faciem longioris sideris (i. e. cometae) reddi. Nec hoc tunc tantum evenit, cum stella stellam attingit, sed etiam cum appropinquavit. Intervallum enim, quod inter duas est, illustrata ab utraque, inflammaturque et longum ignem efficit.

6. Comp. 1. 1. 11. Note.—φορητιστὴν implies one who pursues a subject with great care and minuteness of investigation, and, as is shown by Wieland, (comp. Mitchell's note, *Nep.* 95,) was applied as a sort of nickname to Socrates by Aristophanes. Xenophon rebuts the sarcasm.—Ἀναξαγόρας devoted himself much to speculations concerning the nature and origin of things—particularly of the heavenly bodies.

7. λογισμὸς, understood by many to be used with reference to the *art of calculation*, or arithmetic, is by Schneider in the Index Graecitatis, interpreted to mean *sylogisms* or the *sylogistic art*, chiefly for the reason that if the former were the sense, this topic should have been introduced in connection with the mention of mathematics and geometry.—τὴν μάταιον πραγματείαν. A masculine adjective with a feminine noun; not unusual in Attic writers. Comp. Mt. 436. 2.

9. τοῦ—προσέχοντος, etc. The reading adopted by Schneider is τὸν προσεχόντα—ἑαυτοῦ. But the reading in the text is the old one, and is approved by Bornemann, who however prefers αὐτοῦ to ἑαυτοῦ. τοῦ προσέχοντος is absolute with the genitive αὐτοῦ or τινός, which is readily suggested by the sentence.—ἐργον εἶναι, i. e. *it was difficult*.

CHAPTER VIII.

The statement at the close of the preceding chapter naturally suggests the subject of this. It might be said that Socrates himself afforded an example of the inutility of the art of divination. His demon did not counsel him when he most needed guidance. The design of the author then is to show, that the circumstances connected with the death of Socrates were so ordered as to be favorable to him rather than adverse. He could not have lived much longer in any event; and besides, his trial and execution afforded him an opportunity of displaying high traits of character.

1. πόρῳ τῆς ἡλικίας, *far in life*. He was then seventy years old. As to construction, compare another expression of Xenophon, ἐκάθενδον μέχρι πόρῳ τῆς ἡμέρας. Hellenica 7. 2. 19.—τήν τε δίκην, *his cause when on trial*.—εἰπών, *having pleaded*.

2. Δήλια. The life of Socrates was prolonged thirty days in consequence of his condemnation having taken place just as the festival, here referred to, commenced. The origin of this festival and the circumstances connected with it which had a bearing on the case of Socrates, are stated in the Phaedon of Plato ad init.—τὸν δὲ νόμον, i. e. διὰ δὲ τὸ τὸν νόμον—εἶναι, etc.—θιωπλα, i. e. the delegation sent to celebrate this festival, *legatio sacra quotannis solemniter in insulam Delum missa*. Sturz.—καίτοι τὸν ἔμπροσθεν, sc. χρόνον.—εὐκόλως, *suaviter, jucunde*. Sturz.

